

UNIVERSAL
LIBRARY

OU_164603

UNIVERSAL
LIBRARY

OUP—552—7-7-66—10,000

OSMANIA UNIVERSITY LIBRARY

Call No. **150**

Accession No. **2922**

M11U

Author **Macaulay, Mary.**

Title **Understanding ourselves**
1949.

This book should be returned on or before the date
last marked below.

Understanding Ourselves

MARY MACAULAY served in the first World War in the V.A.D. in England, Malta, Salonika and France. After the war she was repatriated to America, where she undertook social work at Pittsburg, Toronto and New York. She then returned to England and became Field Lecturer for a period of three years for the Home and School Council of Great Britain. In this capacity she travelled constantly, speaking on aspects of normal psychological growth to parents and to the older children in schools. She has also lectured at training colleges, religious organisations and women's groups. She is the founder of the Iona Adult Education Centre in London. This institute, besides devoting itself to the study of the nature of man and of life, specialises in parent education.

This book, "Understanding Ourselves," is not just another book on psychology. It points a way of applying intuitive intelligence, not intellectuality, to life as it is lived from day to day. After introductory sections dealing with the laws of life and of growth, she devotes chapters to marriage, infancy, childhood and adolescence. Mary Macaulay gives us courage to face life squarely, to work, to love, to serve in the greatest of all causes, universal brotherhood.

Understanding Ourselves

by
Mary Macaulay

London
ROUTLEDGE & KEGAN PAUL LIMITED
Broadway House: 68-74 Carter Lane, E.C.4.

First published 1949

“From the unreal lead us to the real,
From the false lead us to the true,
From darkness lead us to light,”

THIS BOOK IS PRODUCED IN COMPLETE
CONFORMITY WITH THE AUTHORIZED
ECONOMY STANDARDS

PRINTED IN GREAT BRITAIN BY THE ALCUIN PRESS
WELWYN GARDEN CITY, HERTS.

CONTENTS

CHAPTER		PAGE
	INTRODUCTION	vii
	NOTE	xi
I	THE LAWS OF LIFE	1
II	ADAM AND EVE	12
III	THE LAW OF GROWTH	20
IV	MARRIAGE	33
V	INFANCY	62
VI	CHILDHOOD	80
VII	ADOLESCENCE	90
VIII	THE HEAVENS ABOVE AND THE EARTH BENEATH	105
IX	SPIRITUAL ANATOMY	126
<i>Infancy</i>	Chapter V (Illustrated in the roots of the Tree of Life Design)	60-61
<i>Childhood</i>	Chapter VI (Illustrated in the trunk of the Tree of Life Design)	60-61
<i>Adolescence</i>	Chapter VII (Illustrated in the branches of the Tree of Life Design)	60-61

INTRODUCTION

THE Author of this book is known to many people as a very practical person; some who know her more intimately might describe her as a mystic with a keen sense of humour. One of the characteristics of the mystic is that he is a person who loves to explore the unseen, unknown, in an effort to discover Truth and Reality. In this instance, the object of exploration has been to discover those laws, principles, powers and parts of man to find the techniques which he must use in the government of his forces, which would ensure happy human relationships. This is not an easy task, but it may be that this book will blaze a trail which others will develop more fully. Nothing should be regarded as mysterious that can be known, and there must be an explanation for everything, even for the strange and often bewildering patterns in human life and behaviour.

It will not be possible to connect this book with any special school of psychology, and it uses little, if any, of the usual psychological terminology. It has a style of its own with a quality of action and life which should appeal to vital spirited people in every walk of life. It presents one woman's sincere and concentrated search for understanding; an understanding of ourselves as human beings, and as spiritual beings or "children of Light". Such wisdom as it contains was gained, or earned, by many years of active work and experience with people in various capacities. It accumulated gradually, and grew much as a tree grows—from a seed—the seed of a deep desire to understand. In many ways, the same approach to learning as that used by little children, longing to understand what they see, hear and touch, per-

ceiving life by the senses and learning through experience. Therefore, this book must be read with the intelligence of the heart as well as of the head.

The Author began, as all her generation began, and as many children still begin, with little or no explanation of life, let alone any true interpretation of it. Like millions of others, she had to stumble along, too often using the trial and error method so painfully familiar to us all in this world. A high idealism, engendered in a family environment steeped in orthodox religion, did not make the journey from the Jerusalem of a sheltered infancy to the Jericho of an independent maturity, in a war-torn materialistic world, any easier.

This ancient road, which we all travel on the way to manhood and womanhood, is full of many unnecessary stumbling stones and is still beset by "thieves". To the children and youth of to-day we are handing on a difficult heritage. We cannot go on depending on the "good Samaritan" to attend and cure all who fall by the wayside in this journey. It is time there was more clearance by prevention—wiser and truer interpretations of life and preparation for marriage and parenthood—for young travellers on the highway of life.

Children are the same all the world over; if parents coming from every land and race could compare notes on their children they would find themselves telling the same story. As parents also have much in common, including an almost universal lack of training for parenthood, there would be the same sparkle of hope and pride in every parental eye.

It was after speaking to many groups of parents on "The adventure of growing up" that it became apparent, that the normal instincts and interests of children growing from birth to maturity, were shaped in the form of a tree. The Tree of Life is mentioned in more than one of the world's sacred scriptures, and here it was, plainly written in the human personality. Like the "burning Bush", it is never consumed, for

it is the life-plan, or pattern, born in every baby. In this respect the *Brotherhood of man is already an established fact in the world.*

The "Tree of Life" illustrations are charts or maps of the invariable form of inner life and growth, as it exists in the three stages, given in detail in the chapters on Infancy (roots 0-7) Childhood (trunk 7-14) and Adolescence (branches 14-21). The design will differ in each person, just as our features differ, but the basic pattern is the same. The Tree of Life chart must not be taken as an exact portrait of any one child or person. It is a picture of all children; a good likeness of the world-child. It is even more than that, for the many faculties in man reach out like branches and the tree, as an ancient symbol of man and of life, allows for continual new growth.

There are two "Tree of Life" designs given; a positive and a negative. The positive one illustrates unhindered growth with the innate gifts and talents of the individual, as a member of the world-family, fully expressed. By twenty-one, this person would have "put away childish things" being psychologically mature. Due to a host of reasons this seldom happens; therefore, although the design is true to our real nature and is more the simple one of the two, still it may be regarded as too ideal for average achievement.

The average life is represented more by the negative tree, on which the normal instincts are sensationalized by being mis-read and mis-handled. Growth is hindered, and the innate gifts and talents frustrated or inadequately expressed. There is no delinquency or abnormality in this design, it is merely negative. It attempts to show the serious loss to the individual and to the world, which results from a general lack of understanding of the nature and needs of children, and the meaning and purpose of life. The average adult is imperfectly grown up psychologically, and the accumulative

result of this greatly impedes the spiritual evolution of the world. As each person's errors are different the negative tree is only diagrammatical.

Everyone wants a better world and a happier one, and it lies within the scope of our powers to bring this about. The Tree of Life design reveals a "blueprint" for a new civilization, built from the individual and the family; also built with the intelligence of the heart as well as of the head, with all its plans and purposes centering around life, instead of, as at present, around things. Such a civilization would reveal a wealth of hidden genius now lost to us under the limitations of our present ways of thinking, and the social systems resulting from them. It would release the life forces within us into full usefulness and expression, bringing an immense amount of happiness to all concerned.

Up to the present time the greatest efforts have been made to unite people through their group affiliations, using powerful influences to promote or to compel unity of thought, or of belief, on behalf of racial, national, religious, political or social groups without the integrating agent of a unanimously acknowledged, universal bond in common. Groups represent bundles of fixed opinions and beliefs attached to various ideas and ideals. It is an impossible task to unite them all in harmony. What is needed is the addition of some "chemical" which would dissolve the group-rigidity and yet allow the group to be re-made round their particular ideas in a more vital way. This would require the restoration of the group, back into its own component parts by means of every individual within the group. This dissolving agent, which could promote unity without cohesion, could be the simple realization of a universal life-plan or pattern contained in the world child, hence in *every individual* in every group.

This would create a togetherness-of-thinking which would permeate each group and dissolve rigidity without dispersing the group. The recognition that each person is a

unique design of a universal pattern and that each must find fulfilment through experience, and by the many ways of growth, gives each soul a common destiny. There would be no futile struggle for an identical equality, which is impossible between any two people except in so far as all are entitled to be treated with respect, encouraged to grow true to their own design, and free to *work* out their own salvation. This new civilization which is already here amongst us, awaiting our recognition of it, would be in no danger of being weakened by indulgence or foolish sentimentality as it would be founded on the *Reality of the individual, and the dignity of work*.

14th January, 1948,

Iona Adult Education Centre,
London.

NOTE

The patterns in human nature given in this book may be taken to have been proved authentic by observation. But some of the conclusions reached in other matters may be controversial to many people. It is important when reading such a work to realize that the writer is referring throughout the whole book to mankind in general and not to any person or group of persons in particular. Readers must therefore do their own creative job of practical application for themselves. The writer's intention is to broaden the personal outlook by presenting the universal approach to an understanding of ourselves as human beings with potential spiritual powers.

CHAPTER I

THE LAWS OF LIFE

THIS book affirms that, as we are spiritual beings with great powers which we have not yet taken the trouble to discover, the solution to all our problems lies within ourselves. It acclaims the glory and honour of our true nature, in spite of the fact that we behave so abominably, blunder so stupidly, and suffer so outrageously. Until we know ourselves we cannot use our powers wisely. Instead of becoming masters of our inner forces we have set ourselves up as kings of the material world, and are now enslaved by our own folly. If we would know true freedom we must first make an effort to know ourselves; to understand and to obey the spiritual laws of life

In an attempt to help us to understand ourselves something of the wealth of diversity, variation, multiplicity and complexity of the attributes and qualities in human nature will be shown. These will be revealed in the pattern of growth from birth to maturity in the differing qualities of men and women, and in various aspects of personal and social relationships. Such vast supplies of psychological and spiritual wealth become unwieldy and confusing unless they can be gathered into some form and given stability by being united under universal and immutable law. An effort will be made to prove that there are spiritual laws governing the unseen world of inner life, just as definite and infallible as the laws governing the natural world, and for us recklessly or wilfully to disobey them is as disastrous to our wellbeing as to defy the law of gravity. Although we in the Western world

worship exact science, we are not prepared to admit there is such a thing as spiritual science, equally exact and exacting.

Of the discoveries of phenomena and law in science it has been said: "In the last century or two in the world of nature and in the realm of science, amazing revelations have resulted from much observation and diligent search on the part of man. Before science, the endless phenomena in the world were studied separately and the world seemed a place full of a bewildering collection of innumerable, isolated, independent and often irreconcilable facts. There were abortive attempts to marshal these into thinkable forms, but it was not until the discovery of gravitation that LAW became a fact in nature, and the preoccupation with the individual phenomena gave way to a study of relationship. The discovery of law in nature revealed an orderly world full of wonder and beauty. Law became like a rock foundation of strength and unity, gathering all the complexity of facts into order and capable of supporting their endless diversity and intricacy without confusion. For law is truth, stable, unchangeable, simple in operation, universal in application, and infallible in results."

Human beings live in two worlds simultaneously, an outer material one, and an inner psychological one. The outer world is obvious and definite; its values and powers are substantial, easily apprehended by our senses, and therefore always real to us. The inner world is unseen and nebulous and its values and powers are without apparent substance. All our behaviour has a cause and purpose related to these two environments; the outer depends upon the inner, the material creativeness in us being an effect of a directing cause from the unseen world of our thinking, willing and feeling. The universe, being governed by law, is full of harmony and order for nature obeys its laws. Man alone is capable of the misuse of creative power; he alone has the God-like gift of

free will, and can, therefore, reproduce himself in tens of thousands of ways, all of them either constructive or destructive according to his own unhindered choice. Free will and conscious directing intelligence set him apart from the world of nature and give him dominion over it; a stupendous responsibility.

Constructive development in the outer world depends upon an understanding and control of the subtle, motivating forces contained in the inner world. Social conditions are the result of our ways of thinking: if we do not like the result we have only to change our minds in order to produce an entirely new set of forms or effects. But we should beware, for unless we produce them in harmony with the spiritual laws governing all creation they will bring us sorrow instead of joy.

Between the physical-material world and the world of spiritual forces, lies a wide range of the psychological kingdom inhabited by our personalities. Psychology has been called the human science, and in this realm the same procedure has taken place as in the realm of nature. For centuries man has observed many isolated attributes or qualities in his nature, discovering a multiplicity of psychological facts about himself and his behaviour. In spite of much increased research in recent years, the bewildering array of facts has still to be co-ordinated under universal spiritual laws. The tendency has been to analyse and dissect our conduct until life becomes more and more bewildering, and even depressing. Endlessly to dissect endless diversities and then to omit to gather them into order under simple, basic principles or laws, has been the error of both psychology and religion. Such an omission fosters disputes and disensions, and fails to give interpretations of sufficient practical value to be really useful in the lives of ordinary people.

Balance

According to science all living organisms have three possibilities of life open to them—balance, evolution and degeneration. Balance for man is much more of an adventure with more possibilities of both progression and retrogression, more swift and terrible, than is possible for the rest of the world of living creatures. “Spiritual evolution or man’s good may be said to be light, order, truth, beauty, harmony and reason, bringing health, tolerance, knowledge, understanding, freedom, sanity and love. Degeneration or man’s evil is darkness, falsehood, disorder, ignorance, greed, cruelty and lust, bringing disease, confusion, slavery, folly, hatred, wars and madness.” By the way we manage and direct our thinking, feeling and willing, we all choose which of these we shall serve.

In the natural world balance appears almost static, and progress and degeneration are slowed down to the pace of biological changes and physical life. In man freedom of choice and conscious intelligence give a wider range of possible changes quickened to the pace of his psychological development. Balance for man, therefore, is a much more active process, and when it comes from an ignorant, unconscious use of psychological power there is bound to be great destructiveness and waste of energy. We swing from fanaticism to fanaticism in a blind effort to achieve balance or freedom to grow. Too much traditional thinking (resulting in an unimaginative, imitative use of mind), greed, frustrations and indulgences, loss of personal dignity, snobbery and a bigoted expression of religion, all conspire to keep up the manufacture of fanaticisms, destructive of balance. This ignorant use of psychological power and spiritual energy slows up our possible progress, and takes away our chances of real happiness.

According to science there are two main factors governing progress; one, the nature of the organism, and two, the nature

of conditions. We do not, as yet, know the full truth of our nature, though it is certain that we are psychological and spiritual as well as biological in our organism. It is the principles and powers hidden in our unseen nature which give us dominion over the seen world, and therefore, possible control over conditions. Both the outer world and we ourselves are subject to change for better or worse, according to the way we use these inner forces.

The source of increase in nature comes from two basic principles or modes of energy; the masculine or accelerating force and the feminine or moderating force. Duality is, therefore, a law and each life has dual expression. In the physical aspects of life the man uses accelerating force and the woman moderating force, but in the nebulous, psychic element of emotion the woman uses the accelerating force and man the moderating force. In this way they each use both, and perfectly complement each other. Between these two energies everything is made that is made, their balance liberating new life in all its forms, thus ensuring continuity.

There is then for man (as for nature) duality, balance and continuity, with the possibility of both progression and retrogression *according to his own free will*. Progress demands that the balance between any pair of opposites shall be true to the nature of the organism, and to the nature of conditions. This applies, also, to psychological development where the pace is quickened and where there are many more hazards due to the creative powers in this realm being diverse, complex and powerful, although intangible and unseen. This makes them more difficult to understand and direct. World conditions are mainly, if not wholly, due to chaos in this mental realm which we have failed to explore, interpret, develop and control.

Psychology has recognized the bi-sexual nature of the personality, but it has not, as yet, been made clear that *duality is a law of nature* and is to be seen everywhere and in

everything: neither has it gathered its innumerable facts into greater order under this law. In human nature there is a division of a potential whole into two partially developed sides or sexes each containing some of the attributes of both.

Man and woman are as two parts of a dynamo; they work one upon the other and between them life in all its manifestations is created. The unlimited possibilities, the full personal and social significance of this polarity in human nature cannot be liberated until it is more generally acknowledged that it extends to every department of life *without exception*. Instinct is the infallible guide to harmony or balance in nature, but psychological balance requires a right use of intelligence, will and feeling. In the last decade or so we have become psychologically more assertive, and conditions around us have increased in complexity and are therefore out of personal control: we have largely taken away our own freedom to grow. Even when the balance or harmony between people is true to the nature of each then the conditions surrounding them may be too difficult socially or psychologically to permit of the law of spiritual progress. Our traditions, customs and social conditions can only be changed by joint action or public opinion, which involves changes in social thinking through the re-education of ourselves.

Psychological balance, and the spiritual development evolving from it, must necessarily begin at birth in every individual by the harmonizing of the many "pairs of opposites", among the instincts and interests of the bi-sexual personality. This is made possible when our personal gifts and talents are given freedom to grow by means of both self expression and service. If we think in terms of class consciousness, and in other ways equally limiting to the dignity and reality of the individual, psychological balance is lost.

Sociological balance and the spiritual creativeness evolving from it, begins where two or three are gathered together in harmony, taking that intelligent interest in one another that produces tolerance and faith. This could extend to neighbourhoods, races and nations, resulting in a great brotherhood of man.

The relationships between men and women, heredity and environment, training and education, social justice and the cultivation of inner life by the right use of religion, all have a great deal to do with personal and social balance and progress. The establishment of a League of Peoples for the study and exchange of social, racial and national psychologies and cultures would be advisable.

The Law of Laws

The command, "Love one another", or to take an intelligent interest in one another, is not an impossible ideal but a practical injunction. In the spiritual world of man's inner creative power Love is the Law of Laws. It is not a luxury for the favoured few, but a necessity for the well-being of all. Love is the reason, the purpose and the goal, the key unlocking all the doors of knowledge and opportunity. We have been told that a perfect love casts out fear; certainly an intelligent interest in each other would do away with fear. It would, also, increase life's adventure a thousandfold, and provide a guarantee against poverty, cruelty, inertia and boredom.

Love is the cohesive substance of the universe, binding individuals and families into social units and building them into communities and nations. It is the only power on earth strong enough to bring order and peace to a harassed world. Love is an energy with an exact science, working by apparent miracle according to laws as yet unknown to us. Love is androgynous, gathering duality into harmony (or marriage), it is both masculine and feminine, responsible and gracious; sustainer and supporter, master and servant; while being in

itself bound by its own law of service its function is to liberate. It is not to be mistaken for a gushing emotion; real love is too intelligent and responsible to belittle anyone by doing for them, what they can do, or learn to do, for themselves. Love upholds the dignity of the individual always and under any circumstance, even when dealing with the necessary discipline for the consequences of wrong actions. Interest—or love—is the greatest of all disciplines and we should use it more consciously and purposefully in our social life.

Discovering the Soul

There is a sleeping beauty in the world whose lost kingdom awaits our discovery. In the dawn of the world men and women must have known something of the peace and beauty of this lost realm, for beauty haunts men's hearts like a dim memory and the perfect peace of a perfect love is the dream in the hearts of women. In their ignorance they seek in each other, often frantically and cruelly, for their own soul's lost wealth. The lost kingdom they so urgently seek lies within the soul, and can only be found by living the life of love contained within themselves.

Beauty in things is an expression of the soul, but it is only a symbol of its real work which is to bring beauty into personal life and social relationships. It is of this fulfilment of the vocation of the soul that it was said: "Of her kingdom there shall be no end"; only by the animation, enthusiasm and vitality of the spirit can the sleeping beauty in our soul be awakened. It is not easy to apprehend the function and reality of the soul, which represents BEING rather than DOING. It is an essence and can be likened to a fragrance or flavour; that part of our person which is most like our true self, and yet most intangible. The flavour or essence of anything is the greatest truth about it—and there are countless flavours.

The Great Mother

The soul or mother of life is this uniqueness, this flavour or essence of Being, which is the very life of our life. "Hail, thou that art", was spoken of the soul, also, "Blessed is she that believed", for only in our soul is there a belief in the creative power of love strong enough to redeem the world. Every soul that believes in the strength of love, holding to its goodness and magnifying its greatness, refusing to accept the false values of the outer material world or the deception of mere appearances, listening only to this voice of truth within is Virgin. As the virgin soul becomes fully aware of the creative power of love, quickened by the spirit of truth within herself, then she is.

The function of the soul is to reflect, absorb, magnify, interpret and inspire; up to the present time, except in isolated cases, these functions have been given over to materialism and sensationalism. In its rightful functioning the soul magnifies only the good. If we would stop magnifying sensationalism, negative emotions and material values, it would bring a social revolution to the world; for when soul values shall supersede material values everything will be different. Of a certainty, what has been held least in our estimation shall become first, including the dignity and importance of every little child.

Women and Social Responsibility

The soul is the mother of life, and it is represented by the woman. Life has called women out of obscurity and inertia into social responsibility and action. In these days, which hail the discovery of the kingdom of the soul, all women are needed as never before. All down the ages women have served and represented co-operation rather than leadership; their experience has been too limited and personal to have given them wisdom to use their powers socially. They must

extend their interest to making the world a home fit for children to live in by helping to bring an understanding of, and provision for, the whole human family. They must think and observe more, and trusting in the wisdom of their own hearts, believe in themselves.

The woman has always known that love is the greatest reality, and it is mainly due to her influence that the power of love has at least had a personal and legendary value in the world. The material wealth of the world is mainly under the man's care, and it cannot rightly be hoarded away, foolishly mis-spent or manipulated selfishly for personal gain, without a loss of freedom for all mankind. The wealth of personal love in the world is mainly under the woman's care; it cannot rightly be hoarded away or mis-spent without producing the same results of unhappiness and suffering in the world.

The Motherless World

Before the world can be "Fathered" by the right use of material wealth it must be "Mothered" by the right use of love. The world is crying out for the precious mothering qualities and capable housekeeping abilities of women to help restore it to peace. There have been both matriarchal and patriarchal states in the history of the world, where one or other of the two sexes imposed its will and governed according to its own one-sided power. There has never been a homarchy of the two, each distinct and acknowledged in its own right, consciously blended as one power in government for the common good.

Before man can build a balanced and progressive form of civilization that need never be torn down and rebuilt, there must be a more complete representation of both manhood and womanhood in every form of government. In preparation for this inevitable event, men may feel a sense of lost power, and women, being yet unsure of themselves, may go through a regrettable phase of aggressiveness. These things

must be, for balance is a law which operates in and through us at all times.

As spiritual beings with great but undiscovered powers, the solution to our problem lies in a new kind of pioneering. The adventure for us now—for both men and women—lies in the unseen world of our inner life. It calls for resolution and courage to be willing to think in new ways, which would admit the creative powers of manhood and womanhood and by sympathetic interest in each other allow freedom for growth.

Ages of experience and the consciousness resulting from it, have, in the process of evolution, brought us to a **wedding** on a planetary scale between the two equal but opposite principles and powers represented by men and women. These two, usually contending against each other, in, and between us, must now be united. By this union of masculine and feminine life forces, a great equilibrium or peace (the millenium) will be made possible for the world.

CHAPTER II

ADAM AND EVE

THERE has been an ancient quarrel between men and women, due to a misunderstanding of themselves and of each other, ever since the symbolic story of Eve eating the fruit of the Tree of Knowledge of Good and Evil, and Adam following her example. So long as the outer world had to be conquered by discovery, invention and material development there was bound to be an apparent inequality between the sexes. These arduous undertakings employed mainly the masculine side of human nature and left little time or energy for an interest in exploring and developing inner life. The business of getting dominion over outer conditions gave an undue value to the objective male as compared with the subjective female.

In recent years the science of psychology has been turning us inside out and discovering that which prophets and spiritual leaders have long taught: "Lo! the kingdom of harmony is within you." These explorations of the inner world have resulted in a more wide-spread acceptance and appreciation of inner as well as outer values. Until this time, the man by his very nature and by the nature of his work of material conquest, was bound to get the lion's share of acknowledgment, power and importance. The woman, on the other hand, was bound to be given a position of comparative insignificance and unimportance, for her creativeness lies more in the inner psychological realm than in the outer material one. When the balance between material and psychological values becomes more even, then will the balance between men and women also even up.

Although we, at the present time, are facing insecurity and even despair because of the disorder and cruelty of world conditions, the conquest over matter that has taken place actually does represent a miracle of achievement. Most of our inventions and scientific discoveries were inspired by those whose intention it was to free mankind from drudgery and limitation. This achievement has gone all the way from the establishment of greater comfort and convenience, to the near annihilation of time and space. The intention to free mankind would have succeeded had the balancing feminine motive of service been used equally with the masculine motive of self expression in our social systems. Service, like woman, has been regarded as something inferior and often a hindrance to those who wish to "get on in the world".

Women know that indirect self expression, or the voluntary giving of service, equals direct self expression as a source of satisfaction and development. They have proved the power and joy of service in countless obscure and nameless victories won by means of it all down the ages. In order to prove how disastrous it is for us all when the actual and potential powers in men and women are kept separate and in conflict with each other, word pictures will be given of some of their differing psychological and spiritual attributes and functions. It will be seen that the perfect expression of the one depends upon the perfect expression of the other; there can be no separation of the interests of men and women if humanity is to progress.

The Man

The qualities of the man will be taken first; he has long been accustomed to first place and there is good reason for it. The man represents the positive life principle which gives development through personal effort (self expression) in making and doing. This principle stands for power, leadership, initiative, affirmation or assertion. Anyone (man or

woman) using creative power directly and producing some objective result is using the masculine side of his nature. These qualities make him lord of the outer creation, but not by any means lord of all creation.

Man has greater power to transform matter by means of his animate or positive body; he is the builder and maker of the material world. This has made the woman materially dependent upon him, for only he could fight and build for her and their children. The role of man as material giver has been spectacular and interesting, and his accomplishments have been tangible and definite. With exceptions the man is physically strong and alert, mentally direct, but emotionally timid and inarticulate. He tends to express emotion physically, but is emotionally dependent upon the woman. This dependence, although seldom understood or honestly acknowledged, has annoyed him almost as much as the woman's material dependence has been irksome to her.

The man gets a sense of assurance, competence and a comparatively easy self expression by means of his positive body. He loves to deal with facts, straight forward situations and definite objects, hence his usual superiority in science, mathematics and mechanics. His love of facts and forms, and his easy competence with them, gives him a tendency to egotism and conceit. In other words, his strength may become his weakness as it often does. This can be seen in the way that men have attempted to keep all feeling and emotion out of the man-made world of business and industry. The effort to be largely objective and to ignore the human factor has brought wide-spread labour troubles and problems. Because man works so much in and through the physical and gets so much intense, specialized satisfaction from it, he is apt to believe in the power of the physical and imagines that all problems can be solved by physical-material means. His great danger, therefore, is in physical promiscuity, not only biologically but also materially.

Man usually shuns the realm of the unseen; he distrusts fantasy, dream and vision, psychic phenomena and all that is emotional and nebulous, being more at home among the phenomena that can be apprehended by the reasoning faculties of the brain. This objective specialization provides a definite discipline and makes for more pointed and intense loyalties, but both these things, if overdone, become mere stubbornness and bigotry. His chief task is to control and direct his creative power, using it not merely for personal gratification, but with awareness of other people and with more social feeling. In this way everything created, built or made by him would bear the stamp of true manhood, which is responsibility. The dignity and well-being of the physical material world is in his care.

The Woman

The woman represents the receptive life principle which is subjective and social, expressed not so much by the will TO DO as by the indirect self expression of the will TO BE; this brings in the qualities of service and co-operation. The body of the woman is not creative (except in the supreme biological creation of a child) her energy is more in her soul and her emotional nature; therefore she does not set out to build and change things in the outer world but feels more competent to change things by means of inspiration and influence. This sense of inner psychological power gives the woman the temerity to undertake reforms of character—a drunkard perhaps, or anyone interesting to her who has unpleasant traits which she feels she has the ability to correct. She begins in that inner world of *cause* which is the source of everything built and made in the outer world, so she may be nearer to true reality, and although appearing to be less so, she is often more practical than the man. Need we say that, just as in the case of her brother man, she may be guilty of over-estimating or mis-using her power.

The man's chief psychological tool is the *will* and woman's is *receptivity*. For this reason it is more difficult for her to concentrate, her attention being more easily distracted. There may even be a lack of purpose or direction because of this non-specialization, especially where she is disproportionately engaged in personal matters in the home. Women get eaten up by trifles and petty details which leave them personally undeveloped, unreasonable and lacking in social interest. The attitudes of men are largely responsible for keeping woman's interests too concentrated in the home in order to serve their own personal needs, making her wholly dependent for her self-expression on her husband and children. There is both a personal and a social price for this confinement of the woman's interests; for a woman too engrossed in family life at the expense of her own intellectual and social development, will exact a penalty through pettiness, possessiveness and jealousy. The receptivity and passiveness of women make them easy victims to the prevailing masculine attitudes; whereby their interests are restricted, but they in turn may victimize their husbands and children through psychological tyranny and limitation.

"BEING" is hard to define as it is neither obvious nor tangible and is often unreal even to those who benefit from it hourly. As an illustration take the instance of children coming home from school. Each child as it reaches the door calls out: "Where is Mum?" and a husband returning says: "Where is your Mother?" It is not that they want her specially but they must just locate her, for emanating from her being or presence is a reassurance and comfort which seems to be needed before they can happily set about their own affairs. This is the quality of BEING, and the woman represents in her person all that makes DOING worth while. Men are as dependent on the "Being" of their wives as the wives are on their husbands "Doing".

The man must control and not be controlled by his physical power; the woman must control and not be controlled by her psychic power, and each needs the help of the other to accomplish these tasks. Just as the man's danger is physical-material promiscuity with its attendant egoism and conceit, the woman's danger is emotional—imaginative promiscuity with its attendant silliness. The man may be guilty of building and making many elaborations that serve no social purpose; the woman may be guilty of making mountains out of molehills by an unreasonable distortion of emotional values. The majority of men and women are, as yet, unbalanced in the expression of their personalities, and socially there is also very little balance between them. It is not surprising therefore that men and women who really care deeply for one another sometimes cannot help being psychologically and spiritually destructive to each other. When the balance between men and women becomes true there will be an immense increase of happiness and good order in the world, and for this happy time—"the hour waits".

Doing and Being

The objectivity of man may cause him to be in too great a hurry to savour any experience to the full. This drive to "get there", and to "get it over with" often turns his apparent success into bitter disappointment and frustration. This drive "To do" will get results, but will still fail because such unsocial tactics leave the person alone with his accomplishment. Enduring friendships and even pleasant social contacts are often difficult or impossible for all those (both men and women) in whom the drive to do is too strong. It is difficult for them to be receptive or gracious, for they deny this quality in themselves as a sign of weakness. They are bound to be frustrated no matter how successful their Doings may have been.

A poignant example of the frustration of the will TO BE is

given here, taken from Colonel Lawrence's *The Seven Pillars of Wisdom*—"I was conscious of the powers and entities within me; there was my craving to be liked—so strong and nervous that never could I open myself to another. The terror of failure in an effort so important made me shrink from trying; besides there was the standard; for intimacy seemed shameful unless the other could make the perfect reply, in the same language, after the same method, for the same reasons." This reveals a sensitiveness that is truly feminine in character, and being denied acknowledgment or expression through social contacts, gave an added forcefulness to objective action at the expense of what must have been great isolation and anguish of mind.

When BEING is uppermost at the expense of DOING (mainly but not always in women) it may cause indecisiveness, insincerity, and emotional aggression. The frustrated drive of doing goes into self-effacing service; this continual giving up of an unknown self is sure to create difficult situations sooner or later. There may be a determined intention to be useful even if it is not required. This aggressive "helpfulness" is most baffling to deal with, for there is a sense of persecution and self-pity if it is not "appreciated". There is often a tendency to exaggerate, taking credit to themselves in a self-righteous way for quite imaginary achievements. The deep sense of inferiority caused by lack of self-expression may result in an inability to mind their own business and a tendency to accuse others of their own shortcomings.

A great deal of the wrong use of DOING and BEING could be prevented by a greater understanding of children, and by wiser methods of training and education which acknowledge the bi-sexual nature of the personality. Service or indirect self-expression, the doing of things not just for our own advancement but to help others, is now being generally demanded of people in all countries. It is indeed interesting to see this feminine attribute of service so extolled and exalted

at last, but we must beware that necessity does not make us into hypocrites.

Now is the time to prepare for more balance between men and women; between DOING and BEING; between self-expression and service. Every life needs some of both methods of expression. It will take wit and wisdom, intelligence and courage to sort the problems relating to doing and being. Manhood or responsibility, married to womanhood or graciousness in every personality, in all our relationships and in our social systems would work miracles. This would give a balance or harmony with unlimited freedom to grow. Balance between principles and powers expressed in manhood and womanhood would be the forerunner of the reign of peace on earth.

CHAPTER III

THE LAW OF GROWTH

IN the previous chapter the sources of many of the misunderstandings, fears and antagonisms still existing between men and women were shown; the historical background of their lack of knowledge of themselves and of each other explained much of this. Yet, as men and women are so perfectly complementary each sex inevitably depends upon the other for balanced expression. In this chapter the attempt is made to present something of the nature and meaning of sex, to prove that duality is a law of nature, and that sex may be said to be the spiritual law of growth.

Sex has been subject to more controversy, agitation and superstition than anything else—with the possible exception of religion—but little practical help or intelligent understanding has resulted. It has been the source of the greatest joy and goodness, and also of the most terrifying disillusionment, misery and despair. Although sex obviously has an immense significance in the whole purpose and plan of life, we still naïvely think of it in only its biological aspects and so limit our understanding of this vital subject.

Many people have a vague idea that sex is spiritual and that marriage is a sacrament, but could give no practical explanation of this. Vague sentimental interpretations of spiritual truth are useless, for they only proscribe life, without telling us how to live. The usual psychological explanation is that sex is the creative urge giving us satisfaction and release in all we do through all objective creative endeavour. This leaves us dependent upon some physical or material source

of satisfaction, ignoring the fact of sex in our psychological nature. If these superficial explanations were really true, then all those who have satisfactorily achieved in some way and who are also biologically satisfied in marriage would inevitably be well adjusted and happy. This is far from being true, for many people so situated are restless and unsatisfied in their personalities.

Sex or the law of growth must, therefore, go beyond the physical and material expressions deep into the psychological kingdom. Our personalities have dual expression and are striving for fulfilment by balance and creation; this striving is not a single urge, but consists of many. The inner mating of sex forces is unseen, for sex is everywhere; it is in the attractions of the mind, in the expressions of the will, and in all the infinite desires of the heart.

All growth comes from the mating of innumerable "pairs of opposites". If there is no true polarity in the mating it multiplies discord, confusion and sorrow; if the mating is harmonious, that is to say true to spiritual law, it multiplies order, harmony and joy in us and in the world. Desire is the motivating power behind all action and creation, and everything that is well born should be born of ecstasy—for "joy is creative, and in ecstasy man contacts God". Creative desire is expressed materially, psychologically and spiritually as well as biologically and it covers a wide range of reproductive possibility. Our refusal to admit and provide greater scope for this wider expression of sex has put an added burden and strain upon sex in its biological aspects. This has produced dreadful conditions in the physical realm of reproductive power and expression, and an equal curtailment of our inner growth.

Every realm knows this law of harmony and balance; it is everywhere. Music has its treble and bass, its major and minor; architecture its weight and support, straight and curved; mathematics its plus and minus, and so on, *ad*

infinitum. All life consists of differing pairs, equal in proportion but opposite in function, and over most of this array of creative possibilities man holds dominion, although he knows so little about himself or about life. For this ignorance we are now paying dearly in ways too numerous to mention.

The new world we must now explore and develop is within ourselves, for in man and woman there are principles and powers which must be understood and directed wisely. They must be redeemed from materialism by the extension of the Kingdom of the Soul instead of the extension of material empires. Compared with our present use and expression of ourselves, our potential uses and expressions are tremendous. They can, to some degree, be measured by the extent of the negative destructive forces now loose in the world.

In mankind the creative urge is not only in the body, but also in the ego or spiritual inner man. Contained in it is a drive for perfection which keeps us dissatisfied or unhappy unless we use *all* our reproductive powers constructively and creatively, or harmoniously.

Sex then, has a universal application in all outer life, and the same principle governs inner psychological harmonies. We use the duality of our inner nature constantly in all the thoughts, feelings, purposes and actions of everyday living. Harmonious mating of inner sex forces brings new strength and beauty to the personality and character. Discordant combinations explain the thwarting and distortion of personality and character, for mis-mating always produces unhappy results. Over-critical men and women, too sure of themselves and without enough sympathy, no matter how clever or outwardly successful, are nevertheless unbalanced. Unless they learn to develop the other side of their nature they will not only cause much suffering, but will also suffer themselves because of this limitation. Double assertives and double receptives cannot blend, the self same sex force may *not* be used simultaneously. This applies also with members

of the same sex; no two people can "get on together" under these conditions.

The Background in Childhood

To understand the basis of the needed satisfactions in our lives which prepare us for adulthood, we need to go back to our babyhood. In infancy the urge for life more abundant is insistent and progressive. All infants are full of the adventure of living, and busy with efforts to grow into the greatest possible expression of themselves. The four basic functions, TO DO (body), TO DARE (spirit), TO KNOW (mind), TO BE (soul) are the four main activities in human nature. They find their satisfactions through two main channels; self-expression or the objective use of talent and power, and service or the indirect use of talent and power. The latter is latent at first, for all children begin by wanting self-expression. They also want social approval and interest; they want to be accepted, needed and useful. This leads to the deep joy that service brings to the personality, a joy equal to, if not surpassing the joy of self-expression.

Every life must experience satisfaction by both these means if it is to grow to psychological maturity. Physical maturity is invariably obtained early, but mental and especially emotional maturity is often long delayed, sometimes, indeed, never reached at all. Full emotional maturity is seldom reached before thirty. Achievement by means of personal effort, or by self-expression for the sake of the gifts that are in us, satisfies the Ego, the I AM in us. Achievement by co-operative social effort or service, is essential to our peace, and satisfies the soul, (the ME or that which IS in us). It is only by satisfying experiences with both these methods that we become adaptable in the use of our personality, and because of this, it is important that we use more wisdom in the training and education of children. Every child should be protected from the neglect which results from frustration

and from over indulgence, as these take away personal dignity and peace, which is limiting to the soul and to the ego.

Unbalanced people attempt to snatch from life and from others the means of gratification they contain. Upon reaching physical maturity there may be an effort to restore lost psychological balance by means of physical promiscuity, or emotional promiscuity may result, with bigotry, prejudice, fanaticism and hostility as its medium of expression. These will not supply the need for inner-harmony, or give development to an unused intellect; neither is it possible for emotional excess to supply lost personal dignity. A serious loss of poise or balance in the personality during the growing years produces anti-social behaviour of all kinds.

One well known instance is the well-to-do shop-lifter, needing nothing material, but who is psychologically impoverished. It may also find expression in various self-comfort habits, for lack of inner poise or dignity produces an insatiable need for reassurance or comfort. The baby's too persistent thumb-sucking, the masturbation of anxious, bored or lonely children, the drugs of unhappy, maladjusted adults are all related to similar causes. Physical sex perversions and abnormalities may be produced by psychological and spiritual malnutrition, and are comparable to the rickets and chorea of physical malnutrition. These are to be found among the deprived and the indulged—they are the diseases of too little or too much—the lack of reasonable balance.

To preach and rant of morality to unbalanced persons may be futile and many of the punishments given to them are useless, for the damage of arrested emotional growth may have been caused in early childhood. In our ignorance we are inhuman and cruel in our treatment of many so-called delinquents. By our lack of psychological understanding of children we murder the innocents in as ruthless a way as Herod of old.

Psychological Anatomy

The reality of the psychological anatomy is almost non-existent to the average person. We live in it, use it, are discomforted, have accidents and illness, and experience pleasure and suffering in it, yet it remains unreal to us. In the bi-sexual personality, the masculine side of the mind may be said to be positive, logical, literal, simple, direct and specialized. The feminine side is receptive, subjective, intangible, imaginative, perceptive, complex, indirect and non-specialized. The one may be symbolized by a straight line, the other by a curve. The over-masculine mind is too literal, and therefore lacks sympathy or understanding; the over-feminine mind is over-imaginative and irresponsible, lacking a sense of direction. Unless each develops more of the opposite qualities they can never meet, but will contend against each other eternally. In certain cases of neurosis the same person may have two aspects of himself operating independently of each other with weird effects upon his behaviour.

In balanced persons the masculine and feminine aspects of the mind are blended. The will also has its bi-sexual expression; well balanced in the personality, these two sides give equilibrium and a ready capacity for adaptation to the needs of any given situation without the loss of personal dignity. To be able to take the initiative, to lead, or affirm when necessary, and also to be able to listen, accept, co-operate and confirm when necessary should be the aim of all reasonable people.

The problem of the use of the two sides of desire is even more of a hazardous adventure. Desire is the motivating force behind all action, the inspiration of all creativeness. The masculine side of desire is to give, and the feminine side to receive. Basically there are only these two, yet they are full of the possibilities of hocus-pocus of an almost infinite variety. For instance, there is the "giving" of alms in order

to receive praise; the "receiving" of insults from a rich relative in order to benefit in the will. This is using deceptively two of the same kinds of sex-energy. There is no life which has not been guilty to a greater or lesser degree of this mis-use of power.

Unbalanced Personal and Social Influences

Neurotic or unbalanced people always blame others for the short-comings they fail to admit in themselves, accusing them of their own anti-social intentions and behaviour. Sometimes unconsciousness of their own condition produces a mistaken belief that the other person is at fault. This emotional aggression of putting others in the wrong may also be used by those who know quite well what they are doing. Unscrupulous persons may use the method of emotional bullying to get their own way, sometimes getting their own fanatical ideas accepted and put into practice instead of those of more sane and reasonable people. Their method is to use flattery, and if that fails to attack and accuse whenever they see the issue going against them. In this way they can often cause the issue at stake to become confused and may stop its progress. One or two emotionally unbalanced or wilfully aggressive people on a committee or at a meeting, using this pseudo-positive technique, may make the others knuckle down and feel guilty and unsure of themselves. In this way, a majority of more reasonable people may drop some needed reform or procedure they had fully intended to make. If there was no emotional reaction to this kind of behaviour, and those doing it were treated with firmness and dignity, they would fail to make an impression and thus lose their power to betray their fellow men.

Sensationalism in the modern world has been fed very largely by the influence of two groups of people with an equally unbalanced but opposite philosophy of life. There is that group of people who believe in self-expression and

preach this as the only means of salvation. The direct personal assertive use of abilities and talents is, to them, the whole purpose of successful living, regardless of the result to others. They are inclined to despise the gifts of other people and to belittle their intelligence. There are several different types of these people, such as the "intelligentsia", who feel that they are cleverer than others, and those with a "chosen people" complex, who are arrogant (because of race or social position), and the "Bohemians", who are undisciplined and believe in no "unnatural" restraints of any kind.

Then there is the large throng of the too respectable, mostly drawn from idealistic and religious sources. These are the people who have had little wholesome self-expression and usually want to dedicate their undeveloped personalities to "good works". Service is their ideal and their main concern is to maintain order by suppression. These outwardly gentle people may be capable of emotional fanaticism and other prejudiced psychological attitudes.

As self-expression is masculine and service feminine it will be seen that there is an endless contention between a "pair of opposites" each using the same sex force. Nothing but discord and disorder can be produced by them. They are both partly right, and for that reason, wholly wrong, like a child who gets a sum started well but arrives at a totally wrong answer.

The Life More Abundant

The subject of sex, and the problem of how to use our emotions and creative impulses wholesomely and intelligently, can only be understood when we know something of our whole nature and its needs. Every life is seeking its own greater abundance. It is being sought for in an infinite variety of ways, due to differences in training and education, and to differing political, social, psychological, racial and religious opinions and beliefs, which have separated us from

the common destiny of the perfection of our own development.

This universal desire unites us all in a common pilgrimage to a common goal, and we should be interested in each other's efforts and ready to help where we can, for the real adventure of every life is to be fully alive. The beginning and also the end of this adventure too often takes place inside us before we reach maturity; thus we fail to become really adult and refusing to be troubled by adjustments, get into a cosy mental and emotional rut and stay there. At best, we often use only nine-tenths of our reality, hoarding away a wealth of psychological and spiritual riches, which, if bravely spent, would make the world a much happier place.

Goodwill is creative, and in fellowship with one another we partake of something of the experience and reality in the other. This enriches the personality, bringing growth in character and beauty in all relationships. Marriage, because it calls for every kind of sex adjustment is the supreme experience, where individual balance and ready adaptation are most needed. Happy marriages are enormously creative quite apart from their biological reproductiveness; unhappy, discordant unions are spiritually destructive, for people living in emotional conflict add to the confusion of the world. Marriages may fail to be harmonious through lack of ordinary biological sex instruction; through lack of balance in the personality of one, or of both, of the partners, causing difficulties between them; or for many other reasons. Many of the causes of friction could be reduced by an intelligent preparation for marriage and parenthood, and by the establishment of Family Guidance Councils.

Practical Problems

Limited interpretations and wide-spread ignorance about sex has resulted in an inability on the part of the average parent to answer children's questions about life. Each

generation has passed on the embarrassments and inadequate explanations of its own day, and error continues to be projected into the future. It is wiser for the parent to explain their own difficulties and embarrassments in talking about sex, as being due to these inadequate explanations given to them as children—than to give the false impression that there is something queer or nasty about this subject. Wrong impressions in early life may later result in unhappiness in marriage.

The natural interest and curiosity of little children about the source of life can also be made morbid by evasion, sensationalism or punishment; for instance, it is more than possible that indecent exposure may come from the sudden sharp slap sometimes given to infants when they are happily exploring their bodies. Such a memory, lodged in the subconscious mind, may produce an irresistible impulse of exhibitionism years later. Many of these cases occur with men who have been living decent, respectable lives (although usually very thwarted or dull ones), and they are unable to give any account as to the reasons for their action. It may also come from the shock of being treated as a brute by an over-prudish wife.

Children know that it takes a long time to grow up, and that they need both a father's and a mother's love and care, for they are aware of their emotional and material dependence upon their parents. Until puberty is well established children need a close intimate family environment to give them emotional security. When they tell smutty stories or stupid sex jokes, there is always a cause. This behaviour often comes from over-repression or over-indulgence, and the insecurity and loss of dignity thus produced. They are trying to regain assurance by making an impression or to get power over us, which indeed they will do if we are foolish enough to appear shocked. A vital, eager child, forced into a mould too dull or polite, may produce an astonishing crop of

vulgarity. A sense of inferiority can also produce it; the child who bullies, or one who is weakly or "different" may do it in an effort to increase his own importance. (Vulgarity can also be imitative, or it might be the result of unsatisfied curiosity, mystery, evasion, falsehood or prudery—anything that denies the child knowledge and truth might cause it.) These children all need the attention they are trying to get, but not in the way they expect it.

Young children are very emotional, sensitive, impressionable and imaginative. Everything we tell them they believe, and it is made bigger by their imagination. Life is new and full of wonder to little children, for they have no preconceived ideas about anything. They are always delighted with their body for it is the world they live in most, and so they explore it thoroughly. Knowledge of life given at this age would need to be simple and truthful, although not the whole truth, kept light by playfulness and colourful by drama. Every baby is born with the destiny of manhood or of womanhood, and one of the most vital aspects of sex education is how we explain to them about the meaning of being a boy or a girl. Merely to tell them, leaves them with no understanding of what it means and they must then get their ideas and impressions from many and often misleading sources.

In childhood (seven to fourteen) rational interests are uppermost and children are more direct and objective, with a strong sense of fair play which helps to develop responsibility. Knowledge about life at this age begins to prepare them for life as it actually is, and gives them factual and even scientific instruction about its workings. Schools usually have classes in biology and physiology, and are, therefore, usually more successful than parents in this kind of teaching, but children always expect explanations of life from parents as well.

* The chapter on adolescence shows how great is the physical and psychological revolution which comes with

puberty. The least we can do to help our children is to see that they understand, that the actual manifestations of physical sex maturity mean that they are being prepared for possible parenthood. The many questions about life and its meaning which engage the mind of young persons cannot adequately be dealt with here. Youth needs to discuss all manner of questions, relating not only to sex, but to everything. Certainly there is a need for factual and sociological, but not horrifying, information on such questions as prostitution, venereal diseases and the white slave traffic. All relationships, personal, social, national and international interest youth and should be intelligently and critically discussed.

We must be prepared to explain to the best of our ability all kinds of questions and problems concerning the world which we are handing over to the younger generation.

Acknowledging Truth

A more general acknowledgment of the truth of the bisexual nature of the personality and of sex as the spiritual law of growth, would obliterate the inequality and injustice between men and women. Sex explained only biologically, and kept in two such rigid compartments has imposed restraints on us all, making it difficult for men and women to express themselves freely or to work together impersonally in a common cause. It has also imposed great strain and injustice upon many individuals by placing limitations upon all relationships. There is hardly a family where this is not true, with the "masculine girl" or the "feminine boy" as perhaps the greatest sufferers (contributing much to the causes of sexual perversion and homo-sexuality). To some extent every personality finds added difficulties owing to this too literal biological reading of sex.

Balance in the personality frees it from psychological sex hunger, and all those fanatic seekings after outer satis-

factions to appease inner insatiable needs. The adventure of living is to keep the two alternating opposite poles of energy mating in harmony, both in the personality and in the world, for only through balance is there freedom to grow. It is the cosmic and planetary story of life: "Whenever two are gathered together in harmony, life moves forward in balance and beauty."

CHAPTER IV

MARRIAGE

THE love story of the mating of Strength with Beauty, heroes with maidens, and kings with queens, was told by wandering minstrels in song, verse and story long before the days of printing, and the less heroic modern version may be found in an abundance on every bookstall. The theme of marriage has always had, still has, and always will have a prominent place in the traditions and literature of every country, for it presents the greatest drama in life; but the many colourful customs and impressive ceremonies of marriage in all lands are not wholly concerned with the bride and bridegroom personally. There are many marriages apart from the social and biological union between men and women. The Marriage Theme is universal. Represented in it are all the countless "pairs of opposites" in the material, chemical, artistic and animal world, as well as all those in the more nebulous psychological realm.

This theme is found in the allegories and parables of all sacred scriptures, and is repeated over and over again in the folk lore and fairy tales of all lands. These sometimes dramatize attitudes of mind personified by men and women, and sometimes the mating of differing psychological and spiritual energies or attributes. Many of them affirm the immemorial marriage between spirit and matter, or between mind and soul. If within us mind and soul are at odds with each other, or divorced from each other, there is painful personality conflict causing spiritual sterility. Those in whom this inner marriage has taken place may be called well balanced men

and women, and they begin to stand out more clearly in these days. .

It is therefore possible for men and women to be the conscious, as they are now the unconscious, representatives of all these principles and powers, especially if there is dignity, balance and personal development in themselves, and harmony and beauty in their relations with each other. Their union then brings both personal and social increase in countless ways, becoming a symbol of all the many marriages, seen and unseen, beginning in the atom and extending to the universe. In their persons they dramatize the whole range of reproduction made possible by balance and harmony everywhere and in everything since Time began. As usual we preserve and present the outer trappings of this vast wedding theme, in our garments, customs and ceremonies, but fail to realize their true significance.

Nature and Man

Desire is the motivating force behind all action and creation; and the biological sex urge is desire (or emotion) expressed physically. This is an inexorable law of nature. Among the lower animals this urge, and the fecundation that goes with it, is the whole purpose of mating, for they can reproduce themselves only biologically. In the world of nature, with its infinite variety of creatures, there is an orderly mating of like with like at given seasons, in response to this simple instinctive urge of biological reproduction.

Man is a much more complicated creature. In him mind, will and feeling, as well as many conscious and unconscious desires and purposes, give a wide range of possible production and reproduction. He can reproduce himself in endless ways with varying degrees of satisfaction to himself. He may use the drive of his desire as a builder, as an artist, as a scholar, as a scientist, as a gardener, or in the cause of

healing, of social justice, and in countless other expressions of himself. Depending on the nature of the person, and perhaps also upon the nature of the harmonies in marriage, reproducing himself in these ways may give greater satisfaction and more lasting joy than biological reproduction. This is more true of the man than of the woman (although to some extent true of both), because the woman is the maker and builder biologically and is, therefore, more deeply satisfied by biological reproduction than the man. In youth many young men and women dream of making an impression on the world, often greatly desiring to leave the world better than they found it; to reproduce themselves spiritually.

Man is in a class by himself in the world of nature for he alone has these wider powers of reproduction. He has, therefore, much more to gain and much more to lose through sex than any other creature. We are self-conscious beings and the self or Ego known as the spiritual inner man, contains its own urge toward fulfilment and has great power and pride. The creative energy in the Ego may be stronger than the biological urge, and sometimes is at odds with it. This energy in its too personal expression becomes mere ambition, but in its higher form it aspires to imperishable creations. Implanted in the Ego is an almost ineradicable will to expand, create, develop, and to express the Self as perfectly and as everlastingly as possible.

In Man biological sex or creative desire expressed physically, and the possible fecundation that goes with it, is also complicated by a much greater freedom of choice, and a greater range of meaning. If he yields to mere physical desire, without regard for the innate creative purpose and pride so deeply implanted in his own ego, he will experience a temporary release of nervous tension, but he will also suffer an emotional reaction, a deep sense of spiritual frustration. In this way his limited satisfaction is countered by a greater dissatisfaction, and he may become more discriminating to

save himself this pain. If he continues to indulge the physical sex urge, without any other factor but physical satisfaction involved, he will become limited or even degraded. The higher the type of man, the less easily does he escape the results of promiscuity, for responsibility is increased with consciousness and intelligence and is the expression of true manhood.

Among the lower animals the mating of like with like is the almost invariable law, and the thousands of species all mate with their own kind. In the human family there are few species, fewer groups showing radically different physical characteristics. The most striking differences of kind in outer appearance are the differences in colour. If in the human family, like represented only a likeness of race or colour, the mating would be more simple, but the most significant differences among humans are not in bodily structure or species so much as in psychology, or inner life. It is certainly true that difference of race, nation or colour also indicates greater psychological differences. This makes the chances of harmonious marriage in such cases much more of a hazard, but it is by no means an easy matter to achieve real harmony even among those of the same race or nation.

In the psychological sense there is as great a variety of species in humanity as there is a variety of species among all the creatures of nature, and in all this wilderness of teeming psychological life, there is very seldom an unerring instinct for the mating of like with like to ensure harmony. Too often the law of attraction is set in motion by lack of personal balance. We need psychological maturity to discover those whose outlook and values, while not identical, will at least harmonize with our own. In a world so full of artificial stimulations of all kinds, and with so much ignorance about ourselves, marriage is much more of a gamble than it should be for far too many people. Personal limitations

and unhappiness and social disorder are the inevitable result.

Attraction of Opposites

There is nothing more mysterious than the strange attractions between people. It is a common thing to hear someone say: "I do not know what she sees in him" (or in her, as the case may be); to the onlooker the attractions are often baffling and inexplicable. There is a proverbial law of attraction between "opposites"; an aggressive, bullying man marries a meek, timid woman; a talkative woman marries a silent partner; a man with cool, logical cleverness is attracted to a frivolously emotional woman; a timid man marries a managing woman, and so on, *ad infinitum*. On the face of it these should prove mutually helpful matings, but in actual experience it does not always work out that way.

It is possible to be too opposite for easy adaptation. The timid man, for instance, needs to develop the masculine qualities in his own nature (initiative and responsibility), and a managing wife seldom helps him to do it. Likewise the clever, logical man needs to become in himself more easy and gracious, but an over-emotional, unintelligent woman will not help him to do this. She will be calling him a brute before long, most likely, and he will be calling her a fool. The meek woman may tire of the aggressiveness of her spouse, and, coming to realize it is not strength but bluster, lose her original admiration of him. What they were all seeking was the missing half of themselves, or their own balance.

Choosing partners merely by outer appearances can also prove disillusioning. A shy woman with a strong character, but who is unsure of herself and lacking in initiative, may fall hopelessly in love with a big, strong-looking man. Outwardly he looks all that she is not, and he seems marvellously sure of himself; but she may find he is

really weaker than she is, his assertiveness mere conceit, and that he is emotionally childish and not truly self-confident. It is her need for strength for her own self-development that blinds her into hero-worshipping what *appears* to be strong.

A man who feels competent, responsible, full of assurance in his own manhood, may have a sentimental belief that the little woman for him should be soft and sweet like a clinging vine. He begins to look around for her. Sure enough, he sees just what he is looking for, a little, soft, weak, kittenish kind of woman, just his ideal. But when he marries her he may be in for an unpleasant surprise. Her real disposition may be much more like a battle-axe than a clinging vine. She may be an emotional warrior with a rapier of a tongue, hard and possessive, and far more capable of looking out for her own interest than he is. He needs to find someone to protect and serve in order to bring out the balance of the feminine side of his own nature, and the woman who attracted him looked as if she would supply this need.

Marriage is a romance but it is also an adventure, and as in all other adventurous undertakings, it requires preparation. An undue amount of sentimentality, a failure to use intelligence and to face facts, brings its own retribution. A happy marriage depends as much, if not more, on the psychological union between husband and wife, as on the biological one. One of the problems of marriage is to be sure that the attraction is not only physical, but that other harmonies and attractions ensure an enduring psychological and spiritual partnership.

When men and women coming from their differing backgrounds bring their gifts and talents for the enrichment of their marriage, it can become a most creative undertaking. A home established on such a basis fairly lives and glows with the reality of comradeship and life it contains. It is the woman whose main business in life is home-making; it is she, even more than the man, who supplies the cultural and

psychological "atmosphere" of the home. She can do this much more effectively when she has been allowed to find herself, know herself, and develop the special qualities of her womanhood in the full assurance of an appreciation of their value. Too few women, owing to our foolish traditional ways of thinking, have been able to get this development.

Of all human relationships marriage is the most significant and the most important, not only for the happiness and development of the partners, and because of children, but for the civilization of the world. In the psychological and spiritual sense marriage is an adventure, and a hazardous one. It has the power to inspire, expand and exalt the lives of men and women, or it may become a mere routine, a habit; it may even destroy spiritual vitality, for some "marriages" are cases of slow psychological murder . . . marriage is a romance, but it is certainly also an adventure.

Foolish Idealism and Unheroic Ideas

It is ignorant to believe that success in marriage can be achieved by accident or blind instinct. Success is certain only where there is an intelligent understanding of the art of love and the constant stimulation of a mutually helpful and interesting comradeship. Young people are often given a silly idealism about marriage, and the fact of their usual lack of emotional maturity and of their ignorance of the art of love, make this all the more blundering and cruel. Without practical help of any kind, there begins to be talk of: "You just wait till Mr. Right comes along", or: "What you need, my boy, is a wife". This fictional Mr. or Miss Right is supposed to cure them of all their problems, even sulks or tempers or any other unevolved emotional hang-overs from childhood. The "happy ever after" ending of fairy tales is passed on fatuously from one generation to another, often by ill-mated, warring parents to their children.

It says much for the enormous significance of marriage that a belief in its power to change everything for the better persists so strongly, even under adverse conditions, and in the face of so much contradictory evidence. It is unreasonable to use the institution of marriage as a kindergarten for arrested emotional development, or as a glorified cure-all for all kinds of unsolved personal problems. Such expectations are doomed to disappointment.

After a certain age young men are told they should "settle down", and it is commonly said how nice it would be for the young woman to be "provided for". Surely these are unheroic send-offs for a great adventure. Then there are many popularly accepted marriages for social position, for money, for convenience, for power or security, for safety, or for personal comfort. There is marriage to escape unhappy home conditions or undue parental control, marriage as a reform institution, or because of boredom as the "only thing left to do"; and there is an inglorious history of much trickery and knavery in marriage arrangements with sometimes a child, or pretended possibility of a child, as a pawn in the game.

These are a few of the many materialistic and unheroic reasons for marriage, and not one of them has anything to do with marriage "made in heaven", for none of them come from that "within" where we have been told to look for the kingdom of harmony. They are the result of ignorant or grossly calculating violations of spiritual law, and unless love comes they are personally and socially undignified and destructive.

Love is the cohesive substance of the universe, and only love can bind people together with a heavenly cement, which holds them in dignity and rightness, for Love is the great Reality. Those who love have a deep, true knowledge of each other's soul, of that essence of their being, and so the relationship endures. They trust each other because they

can see a reality and goodness in each other that others may not perceive, or that may even have little to do with their outer personality or behaviour. Love is the inner harmony of the "deep calling to the deep", inevitable, real and everlasting. It has a rightness that is exact, and a meaning that is lawful. Love such as this is possible between any two people, but it is all the more dynamic and creative between a man and woman in marriage.

Married Love

There is a bodily, or physical, expression of love with its own chemical and organic reality and meaning. Those "in love" feel as if they were living in a world of perpetual spring, with all their powers increased and all their problems diminished.

Love operates mysteriously and intangibly in unseen ways, yet is actually stronger than anything else on earth. It always unites, bringing body, mind, soul and spirit into one. It restores that feeling of wholeness and innocence we knew as little children. We are integrated, and therefore carefree and radiantly happy. It is in disintegration and separation that there is pain and confusion. Whatever we do with the whole of ourselves must be good; it is in the separation or conflict of some of our parts that we know shame or regret. In true love, the reproductive power in us is felt in every part of us, and we are filled with a sense of greater achievement in every way. There cannot be a more creative enterprise than a marriage based on real love expressed by means of body, soul, mind and spirit.

Difficulties

Sometimes the consummation of the love between men and women is rendered too difficult, unsatisfactory or impossible, because of outer conditions beyond their personal control. This means that although the balance of harmony

between them is true to the nature of each, it is not true to the nature of conditions surrounding them. When this is so the biological consummation even if it is possible does not wholly satisfy, because of the frustration of the need for partnership in the many other ways which constitute a truly successful marriage. * Because of the physical difference in men and women, and because the woman represents inner more than outer values, a situation of this kind is least acceptable and more trying for the woman than for the man, although unideal for both. This means that men and women sometimes dearly love someone they cannot legally marry for some reason. Situations of this kind are more common than is usually supposed, and are often very complicated, creating many social problems. If the harmonies between men and women are really creative of good for them, and are a factor in true civilization, we must bring more wisdom and intelligence to bear on these problems than we have done up to the present.

The long struggle for existence, and the kind of civilization we have made under an almost exclusively masculine leadership with its inevitable hero-worship of masculine attributes and values, has created a social pattern among the nations which exalts self-expression far above service. This accepted social pattern is repeated in the personalities of many men and women. Unbalanced self-expression as an ideal becomes personal ambition and selfishness, and this is the enemy of love for the law of love is service. A materialistic civilization and unbalanced ideals have made the path of true love very difficult.

These conditions have also been increased by the age-long tendency to give all self-expression to boys and men, keeping it too personal, and to give all service to girls and women, keeping this again too personal, and creating limitation and conflict in the personalities of both. It is difficult for unbalanced, ego-centric and emotionally immature people to

experience lasting romance. Marriages with them too often fail through limitation, die through boredom, or fly in pieces because of conflict.

Differences in temperament and background, certain intellectual and emotional diversities, and sometimes difficult physical adjustments may cause friction. Where there is really deep affection and interest, friction, so long as it is *not* conflict, leads to growth. We find ourselves uncomfortable or unreasonable because of these frictions, and should set ourselves to solve the causes of it by using our wits, intelligence and goodwill toward each other. It is never wise to run away from friction, but conflict must be shunned, for it is spiritually disintegrating. What looks like conflict between people is often only friction.

Preparation for happy marriage really begins in infancy. Everything in our training and education which gives us a balanced use of ourselves so that we learn good-humoured adaptability is a preparation for marriage. Wholesomely given knowledge of the biological aspects of life is needed, suited to the stage of growth. In youth, and before marriage, the psychological differences between the sexes needs to be intelligently understood, as well as knowledge of the requirements for successful physical mating.

Married love is both an art and a science. Both physically and psychologically it has its techniques, as well as its ecstasies, and these need to be learned. Too much blundering trial and error on the honeymoon can have calamitous psychological results for even the most loving partners. It is cruel to allow young people to marry in complete ignorance of the special problems of married life. There is a slight stirring of the social conscience on this subject, but not yet nearly enough.

Masculine and Feminine Attitudes toward Sex

The task of this book is to present something of the order and

law of the universal pattern in human nature in an effort to help us to understand ourselves. There is, in spite of individual variation and racial and national differences, a certain degree of order and constancy in the attitudes of men and women toward sex. Those given here are mainly representative of the West, and especially of the English-speaking people.

The bodies of men and women are similar in all their functions and in their various systems, except for the differing biological functions in the reproductive system of each of them; and this affects the whole psychological nature producing different attitudes of mind about life. ✕ The man's creative power is directed more in physical material ways and his body is stimulated directly by desire, the drive of his emotions. The self or Ego with all its pride and power is, therefore, connected with his physical nature and sex organs. He accepts physical sex as a simple fact, and as the logical result of the way he feels. His tendency is to express his emotion physically, but he is afraid of emotion and often ashamed of it believing it to be a sign of weakness. This contradiction in himself, or his direct impulse to express his emotion physically, paired off with his fear and contempt of emotion, gives him a great deal of conflict and difficulty about sex in all its aspects.

A great deal of our hypocrisy about sex comes from this conflict in the masculine mind. Averagely speaking men need help, security, and defence for the emotional side of their nature, as much as women need help, security and defence in outer ways, but as the man's dependence is not realized, it remains mysterious and creates fear. We are enslaved by the thing we fear, and this fear of emotion in a man-made, man-run world, has led to many slaveries especially in business and economic life, and has greatly increased our social and sex problems. ✕

Objective discussion about intimate or deeply emotional subjects, even when circumstances demand it, make the man

miserable and self-conscious; they "spoil" everything for him, and this is especially true about sex. Here the man wishes for that spontaneity which is the woman's usual characteristic (though not where sex is concerned) he likes to *think* about sex as little as possible, just to realize and enjoy it. Under ideal conditions which almost never exist this would be very right and beautiful; but under the usual difficult conditions, and with undeveloped people, it is not hard to see how limited and mischievously anti-social these mental attitudes become.

The dignity of all things physical is in the man's keeping but he can never uphold it, or even understand it, without the help of the woman. Physical cruelty and the letting down of bodily dignity is more common among men than women. The dignity of the personality is in the woman's keeping but she can never uphold it, or even understand it, without the help of the man. Psychological cruelty and the letting down of psychological dignity is more common among women than among men. Men are often unduly vain about their physical powers, suffering from the illusion that, because they feel biologically vital, they know all there is to know about physical sex. Actually they know only one half of what there is to know about it. Men must learn that one half of all Life's wisdom is in the woman's way of doing things, more leisurely, more playful, making the most of the occasion by greater psychological completeness, giving more colourful and splendid experiences.

Women must wake up and demand more consideration and intelligence from their married partners in these matters. They have been so busy hero-worshipping men that they do not believe in the wisdom of their own hearts. On the eve of marriage mothers have been known to reply to their daughters' questions by saying: "Your husband will teach you all about that". And he does in his own simple, one-sided way, which is usually too brief and hurried and without

any preliminary preparation. Such over-specialization on the part of the man amounts to the rape of the quiet body of the woman and is a shock to her vivid psychological pictures of happy marriage. It leaves her with nothing more satisfying than a headache and a calamitous sense of disillusion. It is certainly true that the man takes the initiative and is able to teach his wife much about physical sex that she needs to know, but he must be equally ready to learn from her, and be as eager to please her, as to gratify himself.

The man is apt to think that now they are married the days of wooing are over and he need no longer "bother" with all the pleasant but rather foolish little attentions that were needful in the courting days. The idea appears to be, that now that he has actually married her surely that should satisfy her completely, for this is the greatest compliment he could pay and it is paid once and for all. After all, she has accepted him and she did not have to if she did not want to, so now they are just married but not lovers any more. Romance is all very well "beforehand" but not very dignified "afterwards". This attitude is of course connected with *total possession* and is actually primitive.

Women need the reassurance of love in many pleasant ways besides its culminating physical expression. Psychological love may be more real to the woman than biological love. To her, considerations, good manners, pleasure in appearance, unexpected treats, special occasions, compliments and endearments may be more ardently desired than anything else. She can hardly be expected to accept physical love alone, when at all other times there is just dullness, indifference, criticism or even belittlement. In such situations the woman has her own way of avenging herself, she just leaves the shell of her body behind, but she herself vanishes. She is just not present on the occasion.

This ability of the woman to withdraw herself psychologically naturally gives her husband a disagreeable sense of

frustration; even if his own desires have been satisfied, and he has fulfilled his act of hasty and insistent "worship", (in some marriage services the man says "with my body I thee worship") yet it has been regarded so cheaply and accepted so thanklessly, it leaves all his deeper desires unsatisfied. It is a shock to his dignity and an outrage to his pride to discover that he has not even held his wife's attention, but that she has been roaming about elsewhere in her mind. It is a retribution he has probably brought upon himself, for to a woman an expression of physical desire seems crude and childish unless it is accompanied by the fuller riches and uses of the psychological nature as well. Interests in common, playfulness, friendliness, wooings of mind and will and body, not desperate in haste or hideous in matter-of-factness but easy and joyous and broadly satisfying, all this is part of sex to the woman.

If the man finds this too much trouble, or regards it as silly and unnecessary, he must not be surprised if the real woman simply vanishes and he is left with frustration and loneliness, much "misunderstood". These "misunderstood" husbands usually go looking for a woman who does understand them, but frequently nothing can eradicate from their memory the sense of frustration. If the wife was the real love, as so often she is, any number of other women after her will not obliterate her reality or his own sense of failure.

Both men and women usually come to their marriage with the handicap of little or no sound sex education, and with many false pre-conceived ideas: therefore they do not understand their own, or each other's nature and needs. Many married people confess that the "honeymoon" was not the time of bliss they had expected, but a time of exceptional strain and nervous tension. Taboos, inhibitions, terrifying warnings, false modesty and sensationalism of all kinds gather round the girl more than the boy because of greater social concern for her special biological function. So the

woman is often the victim of false and foolish ideas and ideals about sex. Although religion affirms marriage as a sacrament, it may also inconsistently play a really mischievous part in fostering these ideas and ideals. In the interpretation of sex as "spiritual", the tendency is to leave the body out of it and this is not helpful or wise.

The woman has a natural timidity and fear of the physical aspects of life just as a man has of the emotional, for with few exceptions women are not physically adventurous. Emotion (or desire) is the motive power behind the woman's creativeness, just as it is for the man, but it does not express itself so much physically as psychically. With exceptions the body of the woman is passive and quiet, slow to respond to physical stimuli; but her mind is attracted to the *idea* of sex. Her emotions may therefore get short-circuited by her mind and never reach her body. So her mind must be wooed first, and her imagination captured before her body is likely to be really responsive. The woman does much more *thinking* about marriage than a man; he comes to it more by feeling. Women can discuss personal, emotional sex and life problems, with all their hazards and possibilities, with an objectivity which horrifies a man; and men can discuss physical destruction, weapons and wars with an objectivity which horrifies women.

Wrong sex education giving false information and negative suggestion, such as "sex is dirty" may do incalculable damage, possibly destroying all bodily response in the woman. A mind planted full of such ideas and perhaps fostered by a self-righteous conception of "purity", makes it almost impossible for her to be happily married, for she will loathe physical sex. The more emotionally sensitive and imaginative, but intellectually undeveloped the woman is, the more damaged her mind will be. This type of woman will madden her husband by being sweet and lovable in every other way, but hard, cold, fanatic and unconsciously cruel

about physical sex. It is not surprising that the husband will feel cheated by this kind of marriage, and becomes cynical and bitter, often given to bawdy joking. His wife's attitude leaves him with two equally unsatisfactory alternatives, either complete continence, or a chronic sense of guilt, belittlement and brutality.

Why did she ever marry him, ne wants to know? She will say it was because she loved him, meaning it quite sincerely from the basis of her limited understanding. It is not an answer likely to mollify or comfort him, but more likely to drive him to drink or to another woman; and this is what is sure to happen unless a nervous breakdown, illness or death intervene, for people living like this keep doctors busy. ~

A positive, self-assured man, very much in love and willing to devote himself to much wooing, would be able to eradicate the results of wrong education from his wife's mind, and help her to become integrated, or whole, again. The average man is impatient of having to do so much wooing, it all seems so superfluous and even a little silly and undignified to him. He cannot understand why she does not feel as he does if she really loves him, and if not, then why did she marry him at all. Meanwhile she is also questioning—does he really love her—isn't love a pure and holy thing—then why is it so "physical"? Blind self-righteous ideas of this kind may be upheld by her religion, and this will add another complication. In these ways two people who were sincerely attracted to each other, mutually frustrate, disappoint, and hurt each other. Broken hearts, broken marriages and broken homes follow in the trail of wrong sex education.

Psychological Mis-Mating

Although it is true of all relationships psychological mis-mating has the most disastrous results in marriage. The personality is bi-sexual, and harmonies between husband

and wife come from an ability of adjustment between this double-sidedness of their inner nature. Outwardly they always remain man and woman, but inwardly the polarity changes and sometimes the wife is the positive and the husband the receptive. Inner sex shifts and changes back and forth between its two opposite poles frequently. In any one day we are all alternately positive and receptive many times over in all our encounters; but if two positives meet there is a head-on collision of power, with a shattering result. If two receptives meet there is a dullness, inertia and spiritual sterility. This is an inexorable spiritual law which operates eternally, for it is never broken; we get broken by ignoring it and violating it, but the law remains.

Under modern conditions especially with war after war, men and women are having many experiences new to them. War brings women into men's objective world, and makes them more positive in their attitude; it makes man the servant of the State, strips the home of servants, and the man has to take a more subjective part and become more receptive. This should bring about more balance in our personalities and in our social pattern, if these experiences are used wisely; for women, however, who have proved themselves in work, run their homes and taken on great responsibilities it will be no easy matter suddenly to drop all this and hand the leadership graciously back to the husband returning from war. Many men come back with but one idea to be *home* again, and they will be expecting to find the same kind of wife they left behind. After the experiences of war they will be even more than usually dependent emotionally; perhaps wanting to take back leadership without wanting to take responsibility—tired out. People need more psychological understanding of themselves in the many experiences and situations arising out of these conditions.

The masculine qualities of mind and character have been given over and over again in this work so by now the reader

should be familiar with them, and know what is implied by double-positives: two people who habitually express masculine objectivity *at the same time*. Two people independently out for self-expression cannot get on together; they clash, they quarrel, they cut right across each other's interest ruthlessly. They are both aggressive; the man may be wilfully of physically aggressive, and the woman may be emotionally aggressive, but they are each using the same sex force and so cannot blend. They both "want what they want when they want it", like ego-centric infants. Marriages between double-positives of this kind end in separation or divorce, unless they learn adaptability.

The feminine qualities of mind and character have also been given before in this book, so what is implied by double receptives should be clear: two people who habitually express feminine receptiveness *at the same time*. Nothing happens, quite literally nothing, as neither will take any initiative. Through lack of vitality and leadership the marriage will quietly rot away, but they are almost sure to want everyone to know how happy they are in their misery! They never make any move to extricate themselves from their marital deadlock, for dis-use of will makes them spiritually inert. They live dull, monotonous lives for lack of intelligent initiative, and as these vital psychological values are missing their emotional life is necessarily nil also. They are capable of living together indefinitely and doctors are kept busy with their bodily ailments, but they keep the dry-rot of their lives well concealed and the divorce court seldom sees them. They may appear there with another partner but not as one against the other personally. A positive third person is the only one who is likely to change their fate for them.

The greatest failure of all in marriage is the failure to recognize that there is always a good chance of its restoration, and that it is usually well worth the effort required, which in the majority of cases would prove successful. (There are

some hopeless cases.) Most marital failures are due to causes that can be righted; perhaps ignorant adjustments in early marriage have become fixed habits, going on and on without challenge or appeal until there is a regrettable attitude of: "what is the use, he (or she) will never understand". Of course they will not, with nothing to help them. Habits are not easily broken once they are established and accepted, but a combination of *desire, will and intelligence* can work miracles. It must be these three together, not any one or two of them.

This same combination of desire, will and intelligence can get the double-positives and the double-receptives moving in the right direction. As in all very personal relationships, there is an emotional tangle to unravel and this often requires the help of an impersonal impartial third person, for emotional problems must be viewed objectively, but this is difficult for those tangled up in them to do for themselves.

The first intelligence required for anyone who wants to understand or who attempts to deal helpfully with all the knots and tangles of unhappy marriage or any other unhappy human relationship, is the intelligence of compassion. Life is the greatest mystery of all, and we know very little about it, or about ourselves as yet. Nothing is easier, or less constructive than to be merely critical of, or emotionally outraged by, other people's conduct. Other people's problems often look very easy to us, which is probably why we have not got them but have another set of our own which we may, or may not, be more successful in solving. Sensational condemnation never solves anything, and no one can help solve another's emotional problems unless they first learn to mind their own business. So it is always necessary to begin with compassion; objective criticism is only possible when we know more of the facts and the circumstances in each case.

Be Fruitful and Multiply

The injunction to "be fruitful and multiply" when applied to Man must surely refer, not only to his physical offspring, but to all his rightful, possible progeny. It is possible to be fruitful in thought, word and deed, as well as by all the things we do or create. Everything we produce that has usefulness, harmony, or beauty must be part of our spiritual fruitfulness. It is the function of our soul to multiply goodness and beauty in life and in relationships, and it is the function of the mind to husband this by gathering knowledge, and by multiplying goodness and beauty in *Form* by ideas, systems and organizations, and by the work of our hands.

Harmonious marriages and happy family life contribute enormously to this consummation, as well as wise and constructive thinking on the part of any individual. "Where two are met together in harmony life moves forward in balance and beauty", and where love holds a man and woman together, their harmonious relationship produces much constructive psychological and spiritual fruitfulness, in addition to the children born to them. In ten thousand mutually adjusted matings of mind and will and emotion, they sustain and support each other, thus helping to establish balance and order in the world. Homes where these constructive harmonies are a reality are the only ones with a completely favourable environment for children.

Marriage has its own reality and creative possibilities apart from children; husbands and wives are alone together before a child is born, and they are alone together long after the last child has left home. It is both wise and true, therefore, that the desire of the husband and wife should be toward each other even more than toward their children. The children will not always need them, but they will always need each other. This reality of parental unity in the child's background ensures that the child shall be begotten in love, and therefore, shall be 'well-born'; it ensures a loving welcome and

the wise guidance and care of both father and mother. Marriages of this kind are not only responsible for their children personally, but have a sense of social responsibility. In homes so founded there is emotional stability and character development, allowing each member of the family to become really individual.

Children need a warm, personal, sheltering family environment from birth to adolescence when they begin to try out their own wings. Therefore parenthood is not a life-long job, but it is an intensified one especially for the Mother, requiring much skill for a given period. Parents, especially Mothers, must have real interests of their own to fall back upon for the time when their children no longer need so much care. When the parents have their own independent life and outside interests and responsibilities, supporting their children emotionally but not being emotionally too dependent upon them, the children are able to "grow in spirit" by self-reliance. Where conditions of health and home are right there should be a number of children in the family, as an only child lacks companionship and all the formative influences of brothers and sisters.

In the face of our present reckless lack of preparation for marriage it is particularly fortunate for the human race that men and women are often at their best at the time of copulation; less self-conscious, more simple and sincere, and with better adjustments to each other than at any other time. Many inharmonious marriages have harmonious biological matings and the children may be well-born in spite of their parent's personality difficulties. This also may account for the apparent miracle of a really exceptional child being born where it might be least expected judging by the conditions. Sometimes amid squalor and ignorance, or as the result of some casual brief encounter, or at times of special stress and strain, the relationship between some man and woman blossoms into a perfect blending of the best that is in them;

but this is exceptional and it would be difficult to say to what extent psychological conflicts between parents and vulgar ideas about sex (prudery is one of them) may affect the incoming personality of the child; they may be a cause of emotional instability or other undesirable traits.

This would be difficult to prove, but it stands to reason that mental health is as important as physical health, perhaps more so. Certainly children conceived with the conscious desire of *both* parents, and in mutual love, can be readily distinguished from those born in the spiritual poverty of lovelessness and in the psychological squalor of ignorance, fear and discord. Whether we are aware of them or not there are laws, principles and powers operating in and through us at all times, and the time of conception would certainly be no exception, it may be the most vitally important of them all.

Poverty and Plenty

There are two outstanding major difficulties on the practical side of marriage that affect both its personal and social aspects seriously. These relate to a super-abundance in nature and a rightful and satisfying control through man; the problem of the earth's abundance and its control and use (or mis-use), for the good of all, and the problem of man's own unlimited biological fertility and its control and use (or mis-use), for the good of all. These two vast personal and social problems can make man either the victim of fate or the master of his own destiny.

The power to liberate the unlimited wealth of the world by reasonable methods is contained in man's own intelligence and will. Desire (a dynamic energy) is directly related to physical production in man; he has joy and fulfilment from his own material creativeness. Joy unspeakable awaits him if he will but turn his power to socially constructive use.

In the early days of the industrial revolution when men began to realize their power of material productiveness the

took a wrong turning. They put the power to insular uses driving production along personal lines, and we are now reaping sorrow instead of joy. Building a world full of anti-social forms in business and social life has frustrated our own freedom and happiness. Handcrafts and a friendly atmosphere in business have vanished and a cut-throat policy of competition has been installed. The strain this has put on personal and social life cannot be estimated. Hand crafts and friendly environments gave an opportunity for man to express his emotion in the making of different pleasant and beautiful things, giving him immense satisfaction, effecting his personal dignity and helping to keep his biological sex life in order. It released emotion creatively in a material way, thus taking the strain from him biologically. These needful satisfactions are now too often denied him; inventions and scientific discoveries, meant to liberate man from drudgery, have driven him into a worse slavery, bringing mass-production and unemployment in their train.

Mass-production, unemployment, urban life, increased nervous strain, insecurity, wars, and the constant beat of sensational stimulation, all increase the emotional problem, and when emotional problems are increased there is an added strain on human relationships, especially the marriage one. The man's tendency is not only to express his positive emotions physically, but to relieve his negative anxious ones and his boredom in the same way. This shows how logical is the connection between the whole economic structure of society and the biological problems of married life, and how men and women suffer together because of this lack of social planning.

It is not only a question of the obvious difficulties of delayed marriage due to economic conditions, nor the means of supporting a family, nor the number of children they feel they can "afford". All these things are immense problems to married people; but even deeper and more significant is this

whole question of how to use emotion materially and physically to produce both personal happiness and social well-being. The destiny of the world depends upon a right and satisfying use of the energy of emotion in personal and social life. Is it to be used constructively or destructively, selfishly or socially? Is it to be managed with intelligence to enhance personal happiness and to establish social responsibility, or not? Are we to become free men and women, or to remain enslaved?

Biological Fertility

This same problem is presented to each man and woman personally, and is a poignant one for married people in the control and reasonable expression of MAN'S enormous biological fertility. Desire or emotion expressed biologically, has the power to create new life; and in the material expression, as in the physical one, selfish, undignified uses of this power bring sorrow and not joy. The more intelligent people become, and the greater their development by means of satisfying cultural and spiritual experience, the more responsible they are for their children. Certainly when a developed, responsible man mates with a developed gracious woman, in mutual love, respect and consideration, it is never under any circumstances, promiscuous or anti-social.

The average married couple live in constant fear of their own biological fertility. It may be for health reasons, or because they already have as many children as they can provide for, and the coming of others would take away the bread, or the needed opportunities from those they have. Their love for each other and the attraction for each other has not failed; it is still able to re-inspire them, and to revitalize their lives together by its full expression, but they live in dread of another pregnancy. As usual the brunt of this problem falls on the poor, who are unable to meet it for themselves without some social provision. Contraceptives

are expensive and the most reliable ones are as personal as spectacles, requiring to be properly adjusted by a doctor, or in post-natal clinics.

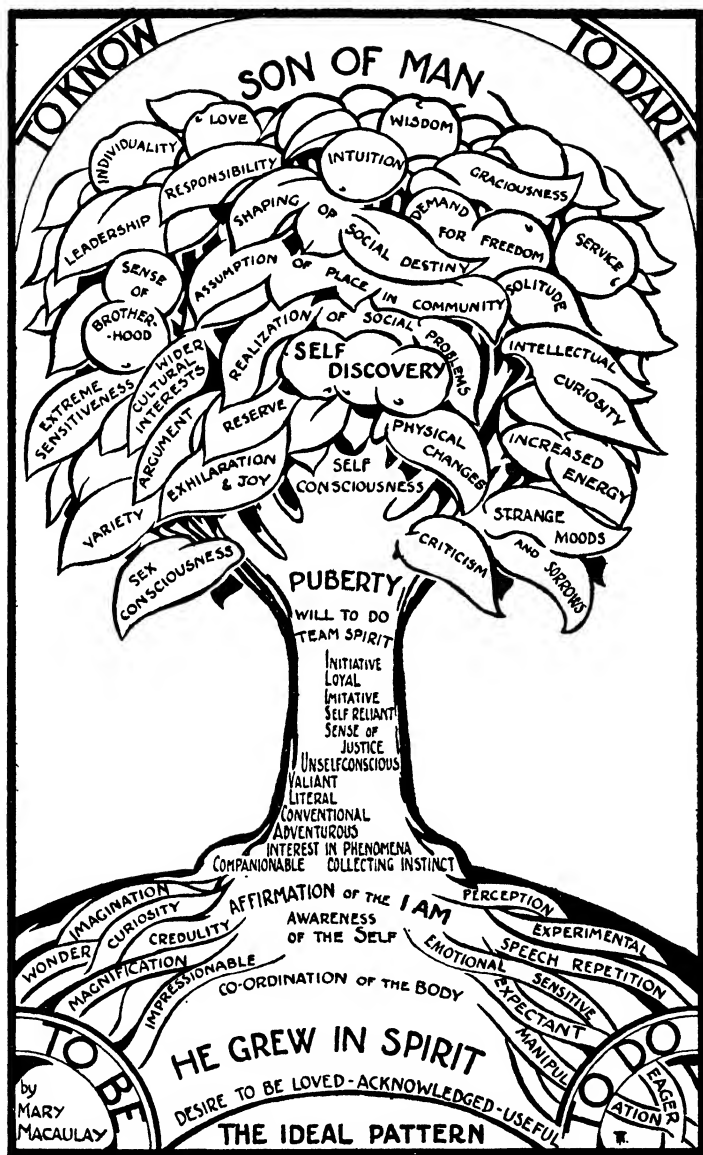
The question of how far each individual is responsible only to himself for his own use of biological and material reproductiveness (both socially consequential), and of how far he is answerable to the group (state), and must submit to some regulation of this function, is an age-old problem. It is the familiar one of freedom and discipline encountered over and over again in human affairs. The free-will in us demands freedom, but because we are also gregarious and interdependent, if we use it anti-socially or without personal discipline, it is lost and our joy with it. MAN has never understood his full power of reproduction nor has he consciously liberated it to the *full* extent of its possibilities in art, science, education, material production, religion, fellowship and LIFE. Because of this he has intensified his own biological problem. Biological reproductiveness being the only one acknowledged, it has been given undue attention, and over-sensationalized. It is only by new ways of thinking, and in the reorganization of society that we can use up our emotional and physical powers rightly, and so relieve this condition.

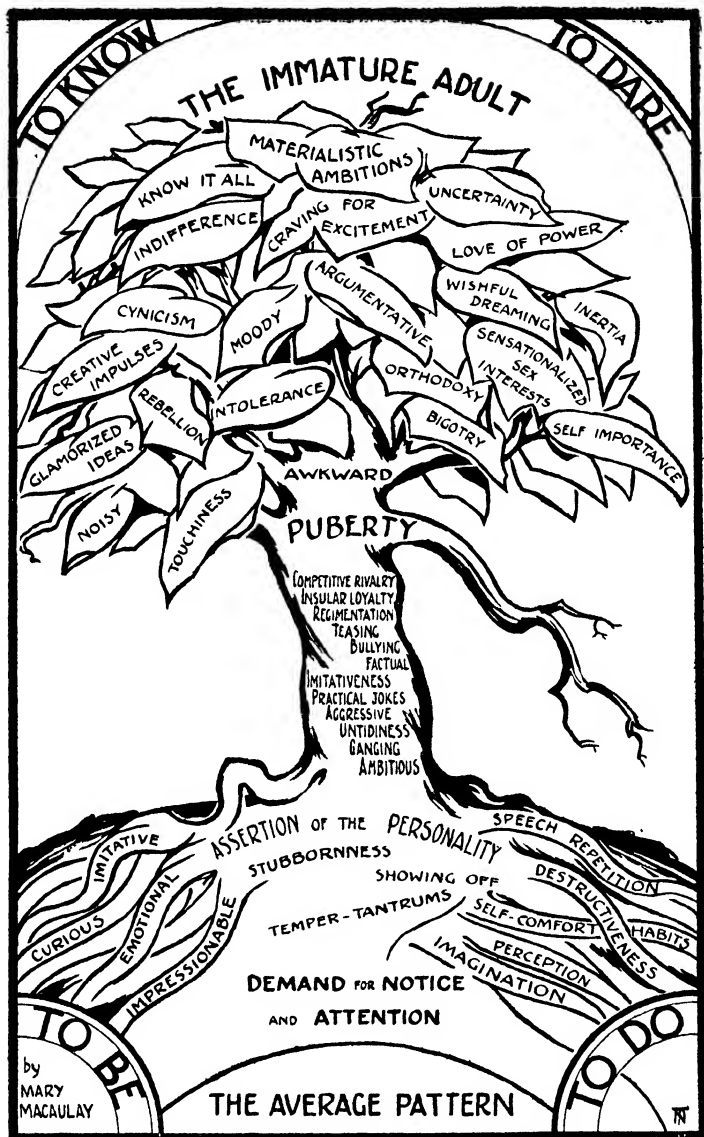
The Family as a Social Unit

Individuals are always responsible for the beginning of great reforms or mass movements, but the social unit of the family builds nations. Just as individuals command respect and consideration, so also do families and nations. Families are closely knit together by ties of affection, heredity, environment, association and shared experience. (The nation is as the family enlarged.) There may be a certain wholesome amount to squabbling and contention, and even personal frictions between the members of a family, it proves they are alive; but there is always a family integration, a block or unit of building material for the national structure.

Special family traits, talents and characteristics add variety, colour and interest to the social pattern. Special national traits, talents and characteristics add variety, colour and interest to the international social pattern. Respect for the individual personality, respect for the family unit of society, and for peoples and nations, is the foundation of the democratic *ideal*; this has yet to become a reality in actual practice.

Sex, or the law of growth; balance and harmony, which fulfill the law of Being; and Love, the Law of Laws—all these combine in marriage, which is the central theme in *all* creation. Universal laws, vast principles and immense powers, have their most significant and socially consequential expression in the marriage of man and woman.





CHAPTER V

INFANCY

IN the same way that a seed is complete within itself, so a baby is "all there" at birth. The hazardous adventure of growing up begins—growing into that which we already *are*, and the odds are usually against our possible *total* success. The road to manhood and womanhood, the common destiny of all children, is still unnecessarily full of hardships caused by parental and social ignorance about the nature and needs of growing children.

Our life's foundation is laid in infancy in a strong, healthy physical body and a balanced personality. Our education begins at once, every experience both within and without being part of it; these experiences influence the shaping of character and of disposition. This means that we dispose of our inner forces (emotional, mental and will force) according to habit-patterns formed in infancy.

Parents deserve all the help we can give them, for human progress largely depends on the way they train and guide their children—the way they prepare them for life—for *the world is built from the individual* and therefore from the family. In these days parents and others dealing with children are often bewildered by many changing ideas about child-training and education. They cannot feel that smug certainty of our forefathers in dealing with various questions such as discipline. They have heard a good deal about the dangers of "repressions" as well as about the importance of "freedom", but there has been no Parent Education to help them to discriminate, or to give them wiser and truer inter-

pretations of life, and so they are often confused. In a rapidly changing world it is illogical to blame parents for many behaviour problems which are the logical result of much general social unrest, insecurity and uncertainty.

Two Bodies and Two Environments

Babies are born with two bodies and the same laws of health apply to both. The physical body has its own form and intelligence and requires warmth, food, rest, exercise and the elimination of waste matter in order to be healthy and to grow. Inside this body is an unseen psychological form, which is the personality; this also requires warmth, a loving welcome, food, right impressions, suggestions, attitudes and information; all that is "eaten" psychologically. Rest is needed, to be allowed to grow in peace according to the inner design without interference, agitation or fuss, just as the body does in sleep; also exercise or rightful and reasonable activities of mind, emotion and will; the elimination of psychological waste matter is important—to be able to dispose of frustrations, resentments, jealousies, or just "high spirits". Inner force is like electricity, it cannot readily be stored but must be expressed or used.

The physical body of the infant is either male or female but the personality contains the qualities of both sexes in varying degrees. There is as great a need for a balanced expression of the duality of the personality as for a balanced diet for the physical body. Mental health and personal happiness depend on the adaptability, or the degree of balance and harmony contained in the bi-sexual personality. There are, of course, differences of temperament and of intelligence, and some children are born with a stronger psychological constitution just as some are born with a stronger physical body.

We all live simultaneously in two environments and the emotional experiences of inner life may be more impressive

than outer conditions or events—especially to children. The world most real to us is the inner one of our thinking, feeling and willing, in spite of the fact that we mainly recognize only the values of the outer world. It is a mistake to judge by outward appearances, believing a child fortunate who has material advantages when in the psychological sense he may in reality be living in the limitation of extreme spiritual poverty. (Children living under material limitations may enjoy a liberated and happy psychological environment; appearances are often deceptive.)

Small children are indifferent to outer conditions, but are deeply affected by everything they apprehend through feeling. Parental and social attitudes of mind, the degree of wisdom and balance in the personalities about them—these are the important factors in the child's life. The emotional relationship between the parents, the child's particular place in the family group, and personality harmonies or conflicts between members of the family—all these constitute factors in environment. No two children even in the same family, are ever in an identical environment, as differing personalities are like differing chemicals—their action and reaction are never the same.

There are many ways by which a child can be in an environment unfavourable to growth. The most common and one of the most damaging is created by *possessiveness*. This attitude denies the child's right to his own uniqueness, and refuses to allow individuality (growth in spirit) therefore violating the child's innate sense of personal dignity. This invariably sets up unhappy disintegrating conflicts, which in turn cause personal and social disorder. The most fortunate environment for any child in any country is to be born where he is greatly desired by parents who accept their parenthood naturally (without strain or fuss) and who understand the nature and needs of children not as little adults, but as children.

The successful parent must be prepared to act as "stage-manager" and "property-man" in the drama of family life. The children then put on their own act under this definite guidance. They are able to BE themselves according to the innate gifts and talents they contain, and to the design and arrangement of the individual personality. A common attitude of adults toward babies is that they are idle people, born more or less empty, and that all knowledge must come to them from the superior world of "grown-ups". The truth is that a baby is as intelligent at birth as he will ever be; the chief difference between infant and adult is the difference of experience.

A baby is a busy person and always knows what to do next to get on with the business of growth, but he never knows when to stop. Babies learn by perception, perceiving many things without as yet the ability to understand them. Inside methods of communication are busy conveying and storing up impressions—a life-long adventure begins. A baby knows, but does not know what he knows, or how he knows, yet he knows. This is an extraordinarily awkward kind of knowledge—related to the senses and to intuition (shared by all intuitive people). The infant knows whom he can manage by an extra shriek or two, accurately reading the character of those about him. This exceedingly precious quality in young children is seldom valued, and is usually ruthlessly destroyed by wrong methods of training.

The first job for the baby is the co-ordinating of the physical body, getting the different parts connected with the executive office in the brain by means of the senses, muscles and nervous system. This requires a lot of physical activity and experiment. The infant's first interest is in its own body and all bodily functions are a matter of pleasure to the small child. A hiccup accidentally uttered becomes worthy of notice and repetition. This keen interest in their physical nature need not trouble us for it diminishes as other interests

develop. The body is the child's first world—this serves a useful purpose in teaching health habits, and gives a natural and happy attitude to the physical nature.

Small children recognize guidance and authority by means of tone, touch, expression and manner; firm, sure handling gives a baby great assurance and faith in life. The tone, expression and manner which upholds the innate dignity of children, and conveys respect for their personality, saves endless bother later on. (During infancy, more than at any other period of our lives, there is a need to be safeguarded from noise, confusions, emotional shock or strain.) Overstimulation of any kind in unwise, jiggling things in front of the unfocused eyes of babies, and determined efforts to make them respond to situations or to persons too soon or too much, is just a combination of adult ignorance and bad manners. An attitude which is aware of the child (is not indifferent to, and does not exclude or ignore) without bothering or noticing him too much serves his need best.

Infants must not be teased although they need much playfulness. They do not know how to deal with teasing and it often causes bad temper. Two common forms of "neglect" of babies need to be avoided—frustration, or not enough of a good thing—spoiling, or too much of a good thing. Both of these forms of neglect violate a child's innate dignity and produce behaviour problems.

Infancy is known as "The Age of Manipulation", the chief job is body building, and as the long muscles develop first there is an active campaign of grabbing, pulling, pushing and climbing. At first the movements are without co-ordination, but soon there is an ability to direct physical activity. Everything is undifferentiated to a baby at first, but it is not long before he can distinguish differences in persons and objects in his environment. Imitation is one of the first methods of learning; in infancy we imitate accents, gestures, manner and mannerisms—to say nothing of many other things.

Speech is largely learned by imitation of and experimenting with sounds. It would take an adult a long time and much effort to learn a language in this way, but babies learn rapidly and without apparent effort. The coming of speech is a big event, for it ushers in thinking—thinking in words. The mind is the bridge between the inner and the outer worlds, between the intuitive knowing of the soul and the facts and forms of outer life, therefore, a child who is in a very uncomfortable environment may find it hard to use this bridge effectively. The over-timid child may remain “inside” himself too much, and the child in too-literal and matter-of-fact a setting may come out too much, losing the power of inward living through over-interest in the material world. This may not become apparent until five or six years of age, when the imagination is more active.

Destruction before Construction

Infants knock down and scatter before they can build up; this is normal to their stage of growth. We should “clear the deck” of anything frail which we value, and supply suitable toys. Since all children are developing mainly from within, playthings should be few and simple, and light in weight, and they are most manageable and satisfying if a bit bulky. Too many toys destroy the (innate) important discipline of *concentration*, and cause restlessness and unhappiness in children. All of them are workers, and they love manual work. Among children there is never any scramble after clean jobs. They love to come to grips with matter with their bare hands, and to push and lift and struggle and strain to achieve a good result. In this way they get to know their body, trust their senses, enjoy and believe in their own physical power. It is important at this stage that they do not meet with the undignified experience of either too much frustration or hindrance of their endeavour or too much indulgence—making matters too easy for them and helping them too much.

The urge of adventure (to Dare) is strong in children. Adults are often tempted to impose too many cautions and precautions, and to keep up a running commentary of negative suggestion such as: "You will fall"—"You will get hurt". The anxiety of parents is human and understandable, but it is not wise to make this too obvious. All reasonable precautions should, of course, be taken in dealing with little children, but there must be opportunities for the adventurous use of physical powers and of satisfying physical conquest and achievement. The urge to dare keeps the child (and all of us) vital, active and alive, its loss produces dull, timid, spiritless people.

The rapid physical development of the infant is accompanied by equally definite mental and emotional growth. He soon learns that manipulation is possible with persons and situations as well as with objects. Very early he sizes up *all* the possibilities for manipulation in his environment; he experiments with everyone and everything that yields to fuss, tears, shrieks, tempers or sulks: even smiles and dimples may be used for manipulative purposes. He uses the scientific methods of observation, deduction and incessant trial and error. It would be as foolish never to allow ourselves to be manipulated psychologically by the baby as never to allow him any objects to push or pull. Never to do anything to please him would be as ill-mannered of us as never to please anyone else with whom we happen to live. A baby needs to experience the satisfaction of gaining our attention, as this gives him a wholesome self-respect, but he must not gain our attention by anti-social tactics, or he will be spoiled, and a spoiled child is neither happy himself nor can he make anyone else happy. A little child very quickly learns which method gains for him what he wants—i.e. approval and attention, so he must be given suitable patterns for his expressions of self-will.

Small children are easily upset emotionally; very often far

too much fuss is made over "naughtiness" that is nothing more than fatigue, or a reaction to too much stimulation or to too many explanations or new experiences. This is why drama and playfulness are needed when dealing with young children. Up to five at least, but preferably to seven, the psychological life of children should be kept as simple as possible, with not too many stimulating events. It is unseemly for them to be dragged about in crowds, taken too early to cinemas, circuses and pantomime when they only get tired or perhaps frightened. A sudden influx of too many effusive relations may also prove too much for the infant's equilibrium, and having no other defence, he may take to pinching and biting.

Fathers and Mothers

The mother is the family hero in infancy and all small children imitate their mothers. Fathers may feel like a supernumary because of this fact! Babies need to experience the mothering side of fatherhood, and need their fathers' help in the job of growth. A man's safe, strong arms can give many a wonderful experience to small children. Fathers need to take care that games and rough play do not out-strip the child's capacity. They are the chief sinners in expecting far too much from a small person. They are inclined to expect too much of their sons and too little of their daughters—mothers vice versa. Mothers, on the other hand, are inclined to "baby" their children too long, doing too much for them and failing to let them develop independence and self-reliance. These attitudes in both parents are related to traditional thinking about their own and the opposite sex.

Having learned to speak (mainly by imitation) there is a time of intense repetition; without being taught, babies all over the world use this method of self-education. Much repetition limits the "in-take" of words to the number they can manage (which should be a hint to us, not to give too

many) and helps to develop memory. When a bed-time story is told one night, it must be repeated *exactly* the same way for many nights, the story-teller being corrected if even one word is changed. Manipulation, imitation, speech and repetition, lead inevitably to a more conscious effort to know—curiosity. Like the early physical movements, this early psychological movement of curiosity begins without definite focus. It is at first mixed up with manipulation, an instinctive urge rather than a conscious need; it is just a new way of getting a response to efforts; questions are asked one on top of another without listening for the answers. Children often question in an automatic way about everything they hear mentioned; and frequently it will be necessary to distract attention and give very simple, playful answers. Young and inexperienced parents often take this stage much too seriously, and, labouring to answer every question, bring exasperation and exhaustion to themselves and psychological indigestion to the child.

It is a very common thing for children to be given explanations too big for them, or information they are not able to use for their own development, much of which could more usefully await a later day. Small children need simple, playful, and dramatic answers. "The train goes to take us to Granny's. We couldn't walk—it's too far." This type of explanation is better for parents to give to the under fives than to attempt information that is too detailed, too matter-of-fact or scientific. The latter often confuses little children and sometimes makes them afraid.

The Assertion of the Personality

From the stand-point of the well-being of the individual and the development of the character, no age is so important as the "age of the assertion of the personality". This happens at about three years (differing somewhat with different children). It is unmistakable, for

it is the "showing-off" age. Before marriage, when people encounter somebody's child at this showing-off stage, they may make inward vows, "No child of *mine* is ever going to behave like that". Then, to their dismay, when their child reaches this age, sure enough, it proceeds to show-off in spite of its superior bringing-up! But showing-off is quite normal; it is an inevitable expression of growth in small children.

A baby of six months does not know whether it is a boy or a girl, a Chinese or a British child, and is quite happy and unconcerned about these details. He is intelligent and conscious but not aware of the SELF, but at about three years of age the child's psychological growth has progressed to the stage where he realizes himself as a SELF. He becomes aware of what he is, where he is, and who he is, and this is a *tremendous* discovery. At this stage each child feels inwardly as big as he will ever feel, is confident in himself and certain of his own importance. It is spiritually more significant than any other age, and if we ever really mean to create a true democracy we must begin here, with the recognition of, and respect for, the *infant* personality.

Parents seldom understand the reasons for the child's exhibitionist behaviour, and think of it and treat it as just "showing-off", stubbornness, and self-will. They often attempt to cure it by either the outraged "Now, don't silly, we don't like silly, showing-off children". Or finding it "too cute for anything", they may laugh at it thereby giving the child a false impression of himself. Actually, it is a case of "agree with thine adversary quickly while he is with you in the way". However it may seem to parents, the child is not long in this way, and the demand for attention *needs* attention. The child needs opportunities to show-off in a socially acceptable manner, perhaps by passing the cakes for tea, or some other spectacular bit of service for which he can be lavishly noticed and praised.

Children at this stage have a strong sense of their own new-found identity, so questions such as, "What is your name?" "Where are you going?" "What are you doing?" are not rude, but merely show interest. Even passers-by should be willing to answer them. It is helpful to the child's development to be accepted by everybody, as *Somebody*, without quibbling and fussing over his means of requiring this courtesy from us. Too often we are more concerned for mere manners in the child than for his reality, that inner Self with its own soul's distinguishing flavour. Inferiorities and belittlements sustained at this sensitive age often cause serious personality difficulties in later life, such as over-aggressiveness, fanaticism, timidity, or an insatiable demand to be noticed. At all times in our lives we all feel the better for individual encouragement and recognition, but at this stage in infancy our self-respect and psychological well-being depend upon it.

The Will to Be

In infancy the feminine will to BE is uppermost; to be useful, to be loved, to be accepted, to be noticed. Little children love to be useful because they so love to be praised and needed. They will stagger about with the largest brooms, or biggest rakes, helping mummy or daddy. It is important that this urge for helpfulness is encouraged at this time by giving happy, satisfying experiences to the child. If the joy of service has left its impression on the child's mind it is never forgotten.

Small children want to be useful at a stage when their efforts are more of a nuisance than otherwise, but it is a great mistake to lose this golden opportunity by our impatience of the "Run away and play, Mother can do it quicker by herself" kind. Of course she can; that is not the point. If the will to be useful is not given satisfying expression at the age when it is uppermost, later on may be too late, for the drive

in the personality changes before long to the will to do, to personal achievement.

Discovering the Inner World

The young child soon makes the amazing discovery that he can think things, and no one in all the world knows what he is thinking of but himself! Also he can imagine things much nicer than he finds them, and so he can live in a world of his own creation. This requires considerable experimentation, just to be sure it is true. A child can literally be *seen* deciding he will *not* do as he is told, watching us to see if we know this is what he is thinking. At first children accept themselves as part of everything, and believe we can see through them, so the discovery of this secrecy and privacy inside themselves calls for celebration, and the parents celebrate with them whether they know it or not! Anyone or anything displeasing to them can easily be changed by this new-found inner magic, and children compensate for their helplessness by thinking (and saying) terrific things about displeasing persons; this gives a useful emotional safety valve in times of stress.

At this stage a child does not know the difference between fact and fiction, and often transposes them. It would not occur to any of us who enjoy a book of fiction to write to the author and tell him he is a liar, yet many parents, who have had every advantage of education and training are rude enough to label their children liars at this time. Certainly too much changing of hard facts into airy fancies is not desirable, yet the faculty of imagination—"that stuff which dreams are made of"—is one of the most social of our gifts. Life without it would be drab and dull indeed; after all, everything we see in the world made by man was first created by the imagination before it could become fact.

Here is a gift which must be kept, and put to work constructively. We need to listen to the fabrication of a new

world, as presented by the child, with obvious wonder and delight, and give our complete approval to the story. Sometimes it is a good method to keep the child "spinning", asking for more and more details, but finally saying "It is a lovely story, but it is a 'pretend' story—not a 'really-truly' story", and occasionally to tell, or get the child to tell, a "really-truly" story. We need draw no unfavourable comparisons between the two, but simply balance the fictional story with the factual one, being sure the child knows which is which.

Fears

In the world of grown-ups, many people still suffer from an unpleasant crop of fears or "phobias" resulting from experiences in infancy. The little child magnifies everything he hears or sees, and all too often it sees and hears things, that when magnified, become horrific and terrifying. Fears can be imitated and are very "catching", so whatever fears adults may feel, they should be careful not to transmit them to children. Too much mystery and evasion will cause fears, a wrong use of authority will do it; punishments, disapproval, ridicule, bullying, scolding, cruelty and neglect (psychological as well as physical), too much negative suggestion, wrong ways of teaching sex and religion—all these may cause fears. Parental ambitions may keep the child in dread of failure, and conflicts between parents will cause fear. Fear of the dark is not a natural fear, it is usually caused by some unpleasant experience becoming associated with the dark, and possibly by nightmares.

Any experience that takes away a child's sense of security in its own home, or that leaves the child doubtful of its acceptance in the family group, or unsure of its parents' love will cause fear. "Loss of support" is one of the "Natural" fears, and this means loss of psychological and spiritual support as well as the more obvious fear of being dropped physically.

Boredom in infants may lead to excessive thumb-sucking or other undesirable habits such as masturbation. A lonely child bored by forced inactivity, or with a deep sense of emotional insecurity, may easily console itself by habits of self-comfort. Enuresis, or bed-wetting, is usually an indication of an emotional need; the cause is rarely physical. Jealousy of a new baby will often cause a well-trained older child to revert to bed-wetting. Look for the cause, be sure the child is not suffering from psychological malnutrition. Loving wisdom can discover the causes of the psychological disorders in little children before they become fixed habits.

All manifestations of real behaviour difficulties in the child, such as temper tantrums, bed-wetting, thumb-sucking (when persistent), excessive shyness or showing-off, jealousy, abnormal fears, stammering, etc., are all indications of a need. We should use our wits to discover it, and cure the cause, not just treat the effect. In looking for causes we must look everywhere in the child's environment, inside ourselves, and into the attitudes of mind of every person dealing with the child.

The basis of all treatment lies in the tone, touch, expression and manner we use in dealing with the situation, and our attitude toward the child himself. Fears and other negative emotional states hold a certain fascination, so it is important not to let the child suffering from them become isolated by allowing him to think he is "different"; we must encourage him to overcome this negative kind of difference by telling him of the things we used to fear, or some of our weaknesses—now overcome—to keep him in fellowship with us.

It is possible to get into the bad habit of enjoying emotional ill-health just as some people enjoy physical ill-health, as a sort of distinction from other people. Children need a great deal of good-humoured encouragement, and our ability to adapt ourselves to their needs is a test of our own maturity. If the infant in us has well and truly grown, we are able to be

helpful to the growing child; but if we still harbour in ourselves too many unsolved problems from our own infancy and childhood, we may be unwilling or unable to "be bothered" with children.

Discipline

Well regulated routine gives a baby confidence in his world. All his processes of eating, elimination, sleep and outings should be as punctual and inevitable as possible (always bearing in mind, however, that an exception in a good cause proves the rule). Infants soon learn what is expected of them through a wise use of routine and get their first help in character building by this means.

Freewill is the supreme gift of God to man, and every child born sets out to exercise this gift, but until experience and training have helped the child to find a socialized expression of free-will there is need for discipline. An age that needs most careful handling is the "assertion of the personality". The child feels inwardly as big and powerful as he will ever feel; yet outwardly he is hampered by helplessness and thwarted by weakness. Much care is therefore needed, to preserve his innate dignity when discipline is needed. More than two-thirds of the discipline of early childhood should be by distracting attention, rather than by allowing an issue to develop into opposing wills. "Stop" and "don't" mean very little to small children. But "look at this" or "come and see what I've got" will take the child's attention off the undesirable activity without having raised any psychological disturbance by a conflict of wills. This is important, for little children are not sufficiently orientated to be troubled by a too rigid discipline. If we use up our "heavy artillery" so to speak, on small ones, the result is usually stubbornness or even cruelty in the child. Besides, we then have nothing impressive left to work with when the child is older and more rational. So, whenever possible, the discipline of infancy

should be on a *curve* rather than a *straight*, but they need to be taught obedience to the laws of health and safety.

In simple ways it is wise to give opportunities to the child to make some decisions for himself. An occasional choice of clothes to wear, or food to eat, keeping the choice within limits or to suitable alternatives. "Which would you like for dinner to-day, rice pudding with raisins or chocolate blanc-mange?" Also occasional choice of outings, as: "Where shall we go to-day? To the pond to see the ducks or over to Granny's to see the baby cat?" It is also wise to invite opinions sometimes: "What do you think of so and so?" In this way the child is treated as a reasonable being within the simple limits of his experience. Children should never be expected to make important decisions, this is unfair to the child, and will produce behaviour problems. Simple decisions add to personal dignity, though none of these decisions should be forced but kept vital by spontaneity.

Inspiring Environment Needed

In a fully civilized world only the brightest and best people will be permitted to take care of small children. No matter how good the physical care they may give their charges, dull, "frozen" or neurotic persons ought not to be the "nannies" of children. From the psychological point of view the age of infancy is an all-important one for the liberation of the personality. Nursery schools are of the utmost importance as they give character training, self-reliance, and opportunities for social experience with other children of their own age. There seems to be a mistaken idea in this country that nursery schools are more for the children from disadvantaged homes. Actually they are of immense benefit to all children, and of particular benefit to the only child, or the pampered child.

All children are workers, and the Nursery School has suitable equipment in a suitable environment, psychological

as well as material, to help the child get on with his job. The immense satisfaction which comes through personal effort and personal achievement is known to every child. To dress children like French dolls and expect them to behave like polite manikins is a crime against the nature of the child, causing unhappiness and possibly difficulty in the personality later.

Small children are playful, eager, emotional, imaginative, sensitive, curious, impressionable, suggestable, expectant, unconventional and imitative. They love drama and are full of wonder and reverence—a sense of constant miracles. They feel unique, being aware of themselves as a SELF; they are eager to BE, which is the feminine aspect of will—to be loved, to be wanted, to be recognized, acknowledged and useful.

From birth to the coming of the second teeth, the child, whether boy or girl, is more psychologically related to the woman than to the man. There has been a special bond of understanding between infants and the woman (especially the mother in the woman) for countless ages. As guardian of Life, especially of the early years—the woman has to some extent (handicapped as she has been by her position in society) defended small children from misunderstanding, standing between them and an over-materialistic adult world.

Now that there is greater awareness of the special needs of the infancy stage of growth this should not be necessary, but there will always be a greater psychological kindredship and spiritual understanding (with exceptions, of course) between the little child and the woman.

The period of infancy is the busiest and perhaps the most important in our lives. Both the physical and psychological foundation of the life is laid then, and it is of the utmost importance that it be well and truly laid. The infant cannot do this without help, for he is helpless, and completely at the mercy of the adult world about him. The affirmation “that

a little child shall lead them" is supremely wise and true; for so he does, all the days of our lives. The child in us always does lead us, either by *childish* expressions of unbalanced ego-centric interests, or by *child-like* expressions of eager, helpful and reasonable interests. *There is no escape from the omnipotent child.*

CHAPTER VI

CHILDHOOD

THE long history of mankind's struggle for existence, and the determination to conquer the material world by sheer physical force, has left a deep imprint in human nature. This shows most clearly in the instincts and interests of the latent age of childhood (seven-fourteen years). During infancy the more sheltered inner, subjective, feminine traits are uppermost, but in childhood the more positive, outer, objective, masculine traits prevail. This stage of growth is known as "the barbarian age", and also as "the teachable age"; both are apt descriptions of the chief characteristics of childhood.

When the infant begins to lose its chubby baby curves and the body becomes lean, hard and straight, there are accompanying psychological changes of design. The development of the second teeth has its own special significance and often ushers in a new phase of assertiveness with a stronger will towards independence and self-reliance. The will TO DO becomes stronger than the will TO BE, which governs infancy. Imitation usually becomes intensified, but it should begin to wane at the approach of puberty. While the infant imitates personal patterns—tone, gesture, accents and mannerisms, the child imitates social patterns—dress, opinions, conventions and beliefs. When imitativeness is at its peak children become slaves to the patterns around them, hating to be different from each other and from the social designs of their environment. Exclusiveness, insularity and snobbery

in certain forms are natural in childhood unless there has been some exceptional environment.

This childish insularity is often flattering to parents and other adults and may become fixed in the personality by too much encouragement. This stage of growth is not marked by democratic traits unless they are inspired by wise leadership. Left to themselves, children prefer leadership by domination and will often slavishly obey the most unreasonable commands of their chosen leader. Rule by definite outside authority is accepted and usually appreciated at this age. Secret "gangs" with signs and symbols are attractive, and the secret may be so secret that no one really knows what it is. Dressing up, uniforms, badges, emblems, etc., all appeal to this latent stage of growth.

Loyalty

The loyalty of childhood is phenomenal and is always more personal than social in its expression. Loyalty of this kind keeps the critical faculty in abeyance, and can easily be exploited on behalf of family, class, clique, race or nation by unwise methods of education. When children are over-encouraged for loyally imitating the opinions and patterns of their "own set", there is a danger of self-satisfied complacency within the narrow limits of a small group. This kind of arrested emotional development produces an arrogant, snobbish psychology, detrimental to the spiritual growth of the individual and to society.

Loyalty, like imagination and curiosity, has great social possibilities, but it requires training and direction to become of positive rather than of negative value. The uncritical loyalties of childhood are based on children's faith in us and in what we tell them. Too often they reflect our dishonesty with children and our own insular and bigoted attitudes toward life. The capacity of criticism and discrimination which comes at adolescence would produce a more balanced

sense of values, but many children are not allowed to develop a normal adolescent psychology, they are not encouraged or even permitted to become truly individual.

The claims of loyalty can present real problems, especially when it is directed toward persons who might have an unfortunate influence upon the child's character. Condemnation and suppression are unwise in such a case, it is best treated by widening the child's interests and experience. This is equally true of national and racial, as well as of personal loyalties.

In childhood a great interest is taken in gathering facts and information about the phenomena of the outer world; there is also personal ambition, a love of displaying personal skill, competition, rivalry and conventionality. Imagination is now used inventively in outer ways more than in imaging in the inner world as in infancy. This illustrates once more the change over from feminine to masculine psychology.

All these attributes make childhood a teachable age. Educational methods have tended to use these qualities in order to obtain showy results in specialized scholarships by the acquisition of factual knowledge—this often cultivated the intellect but neglected the heart, thus leaving the emotional nature undeveloped. The personality is not liberated by means of scholarship but by knowing how to live. Adults often exploit the normal instincts and interests of children for their own purposes. There are many ways in which the pattern in childhood can be fully lived without becoming anti-social. Under wise guidance these instincts may be used as a spur toward further development in a personality that is steadily growing into maturity.

Judging by Motives

Children have a strong sense of justice; there is a big difference between their judgment of what is fair and the usual adult standard. Ordinarily we judge from results, but

children invariably judge from motives. If the motive was good, but the results happen to be disastrous, a child feels no sense of condemnation, being sure of a right intention. In all matters of discipline and punishment we should make sure of the child's motive for action, and not condemn only on the basis of the results of the action.

A child who feels unfairly treated may become insolent and unmanageable, or even so called delinquent. This sense of justice in children can be complicated by their loyalty and conventionality in the "ganging age" expression of these. A great deal of wise understanding is necessary in all questions of fair play and justice between adults and children. Only those who really understand the psychology of children should sit in judgment; indeed, there should be no "sitting in judgment", nor any courts in dealing with children's problems. These should be treated in Family Problem Councils or Child Guidance centres. Under our widespread unhappy personal and social conditions, motives readily become confused requiring treatment on broader lines than is possible in court procedure.

The Fighting Instinct

Both boys and girls go through the same patterns of behaviour in childhood, but the girl naturally gives a more modified picture of this masculine stage of growth. There is a tendency to tease, bully, boast and play practical jokes, with contests and squabbling among themselves, for this is the age of pugnacity or the fighting instinct. Every instinct has its own place and purpose in the design of growth, and it is necessary to educate and direct them rather than to condemn them. It is a mistake to over-civilize too soon; a child is not a miniature adult, but learns gradually to become adult, and is not unreasonable when treated reasonably.

Since we still fight for freedom more by physical than by moral force, it is not surprising that there is a great deal of

confused thinking and treatment of the fighting instinct. True freedom has yet to be won, as it comes from mastery of our inner forces but our inner world of principles and powers is not yet real enough for us to look there for the solution of our problems. Instead of clearing the confusion of our psychological world, we are mainly trying to govern and control by physical force and material means. Outer conditions are the result of inner causes, and we can expect wars until we use the fighting instinct to obliterate poverty, disease, economic and emotional slaveries and social injustice. If the fighting were expressed in moral force and courage, we should not need to be so physically destructive or to waste so much physical life and courage as we do now in our continual conflicts.

The physical expression of the fighting instinct belongs to childhood, to the latent age of development in our human nature. In boys it is expressed with fists, feet and weapons; in girls, by emotional aggression and the power of the tongue (no mean weapon, witness its use in wars as propaganda). All children go through a phase of physical pugnacity, and if this instinct is not too frustrated or over encouraged, it normally begins to wane at puberty. In adolescence pugnacity is expressed more often in arguments, criticisms and ideas—psychological rather than physical weapons; so a world still endeavouring to settle its disputes by physical force is a world not yet psychologically adolescent.

Collecting

Collecting objects, of various kinds from stamps to natural history specimens, is an interest in childhood. Usually, painstaking care is given to the arrangement and classification of these collections, and the adult will be wise to treat them with respect. The collecting age shows how far the child has travelled from the knocking down and scattering age of infancy; collection helps to focus attention giving an

inner satisfaction which comes from having impersonal interests and consideration in something quite outside oneself.

Balancing the meticulous carefulness of the collecting instinct is a glorious unconcern for personal cleanliness. At this age washing behind the ears seems an unnecessary trouble; girls may voluntarily wash their hands before coming to a meal, but boys find it almost impossible. The standard of cleanliness may have to be somewhat modified for a time. At puberty nature steps in to relieve us of this problem, for then young people begin to take a pride in their appearance and may even become fussy. Inconsistently enough, parents are often equally dissatisfied with this new development.

The Barbarian Age

The sense of humour in childhood may be crude and tricky, the great idea being to make someone appear ridiculous by means of a smart stunt. A practical joke played on a parent or teacher is most desirable in the child's eyes, and his education is lacking if he has been unable to savour this satisfaction to some extent during his growing years. The sense of the dignity of the body is now latent, and most jokes and nicknames deal with physical discomforts or peculiarities. A certain amount of crudeness is normal, it comes from the lack of emotional sensibility peculiar to this stage of growth. A degree of cold bloodedness, bullying and teasing are all tendencies which may be regarded as normal, but they need to be watched lest they become anti-social. These older children must learn to take physical and psychological wear and tear good humouredly, but we must not allow this to go too far.

The persistent bully has a sense of inferiority and needs treatment as much as the bullied. A father once said: "I have been hearing something quite interesting about my boy. He is so meek at home, but I hear he is a rip and a bully at school

and I am wondering if we are too strict with him." A beginning of parental wisdom. A child made to feel belittled, unimportant or inadequate, who is afraid to express himself in his own home may show all the manifestations of aggressive bullying with weaker or younger children. The giving of responsibility through an appeal for service is sometimes effective as treatment.

During childhood the sensitiveness of the infant disappears, children hate to be "fussed over" in a sentimental or emotional way. They will be deeply moved over a personal loss, such as the death of a pet, but will remain unperturbed by the harrowing details of a story or a picture which would terrify younger children. What they feel most deeply is to be "let down" in any way. Loss of faith in a person or an ideal is a bitter experience with them.

Discipline and Punishment

Our forefathers recognized only one or two forms of discipline; the chief one was STOP. We now know that GO is often more valuable as a discipline, but there are many interesting and colourful disciplines when we begin to depend on inner mastery as well as outer authority. Self-development of any kind is a discipline, so also is creative work, co-operation, concentration, responsibility and service. Faith is another discipline, but perhaps the most supreme is interest (love), for we voluntarily undertake terrific tests and hardships when we are interested.

Contrary to popular belief, children like to be disciplined if it is done reasonably, consistently and by means of all methods. There is nothing more disintegrating and miserable than not to know where you stand when you are dependent upon other people. This is the position of children, and they are much happier under a firm, friendly guidance, which defines limits, but allows for freedom within those limits. In childhood the methods of discipline can be

"straight from the shoulder", the curve required in infancy in order to distract attention and avoid conflicts is no longer as necessary.

Having become more rational, young people in the childhood stage understand the law of consequences (cause and effect). We still call this law punishment, and often think of it in the primitive form of revenge. The modern idea (though still little used) is remedial treatment of the offender. Most of those we punish really need physical or material regeneration, and psychological treatment more than anything else. Just as there are many kinds of discipline, so there are many kinds of consequences; each effect has its own cause in every individual, and this must be taken into consideration if the punishment is to fit the crime. Up to the present time there appear to be three main punishments given to offenders. The large majority of all types of offenders are given a fine which seldom has anything to do with the offence. The second group receives a sentence of confinement, and the third the capital punishment. To stop much anti-social conduct we must treat the cause instead of the effect, consider circumstances as well as facts, and use more imagination with regard to treatment or consequences (punishment).

Freedom without discipline is not possible, for freedom comes from within by the liberation of the personality from limitation and conflict. Discipline can be more lively and interesting than it is restraining and unpleasant. Even when it is difficult or arduous it often pays high dividends in lasting satisfaction.

The Child Grew

Although childhood develops more personal independence than is possible in infancy, it has a greater social dependence. In a group of infants, each child is a separate unit and will play by itself in its own way, in spite of having companionship. Older children have the ganging age, grouping, and

team games, and although objectivity and self-expression are the governing motives, the theme of service comes in this urge to co-operate as one of a team. Fair play and public spirit are two of the most useful instincts attached to this age of gregariousness and there are many opportunities for positive educational experiences connected with it.

There is nothing children dislike so much as to be with adults who refuse to see that they are growing up, and therefore changing their habits and interests. This is especially true just before puberty when there is a new feeling of importance. Emotional problems carried over from infancy are apt to show up more clearly and to cause trouble at this age. These children are able to assert themselves in no uncertain way. It will help if they feel of real consequence in their own home and share in the responsibility of family life. Those in serious emotional difficulties may become seriously anti-social in their behaviour. Stealing is a fairly common symptom of jealousy, shock or belittlement. The treatment chiefly consists in finding the cause.

Children have an unconscious psychic genius for discovering where we are most vulnerable. For instance, the too orderly, house-proud mother will have her daughter assert against her by means of an untidy slovenliness; or one who dislikes lying may find her child telling preposterous lies as a means of getting independent importance. These are merely symptoms which tell us that we are using too much pressure and not giving enough responsibility or increased dignity to these young people.

The age of childhood is matter-of-fact, unselfconscious, companionable and communicative. There is a great admiration of heroism and a love of adventure. It is time for factual knowledge and information, and for the development of personal skill. There is also a need for deeper emotional appeals, and experience or the pattern becomes too superficial. Hobbies are useful, and the keeping of pets often gives

responsibility through service, which makes for balance in the personality.

This stretch of life is more masculine than feminine, and the child, whether boy or girl, is psychologically more closely related to the man than to the woman. Between childhood and the man there is a bond of sympathy, and the man realizes that children in this stage of growth must be protected from too much "mothering" and must become self-reliant. They also know that for this stage of growth "toughness" is needed to prepare them for dealing with life as it still is in our not too civilized civilization.

CHAPTER VII

ADOLESCENCE

THE patterns of inner growth in infancy, childhood and adolescence given in this book are those to be found in all children and young people everywhere. Individually there will, of course, be many variations, just as there are in our physical forms. There is as definite a form and pattern in the personality as in the physical body, and this can be seen by observation of the invariable behaviour of the different stages of growth. The amazing thing is that so many countless generations have grown up without having these behaviour patterns observed and recognized according to their real significance. As a consequence, we expend much of our energy fighting against the natural instincts and interests of children and so disintegrate the wholeness of body, mind, soul and spirit in which they are born. Youth pays more dearly than any other age for this ignorance of our true nature and its needs.

Adolescence is a more complicated stage of growth than either infancy or childhood. The receptive, emotional characteristics of infancy combine with the purposeful, intellectual characteristics of childhood into a more definite bisexual personality. This nebulous but factual doubleness inside, becoming more real at the time when the one-sexed functions of the body are being established, make puberty a difficult experience. It is known as "the revolutionary age", for youth is always impatient with that which is restraining, too familiar, stiff or static. It is a difficult period for them, and also for their parents; those who have forgotten how they felt in their own youth never understand it.

The power of procreation comes with the urge to re-create, change or reform everything, encompassing the full range of reproduction. Public opinion disregards this spiritual urge, and the thwarting of inner desires and powers complicates the physical problem. The adolescent is overcharged with emotion or potentially creative desire, but this is seldom given acknowledgment or suitable opportunities for usefulness in ways that would be personally satisfying or socially constructive. The young person is inexperienced and often materially dependent, and is therefore regarded as being socially helpless. He feels inside himself that he could change the world; be a hero, an artist, a leader or reformer, but no one will believe him or allow him to try, too often treating these feelings as rather a joke (except in time of war). All young people think of themselves glamorously, but in their inexperience they perceive potentialities rather than facts.

To neglect to give opportunities for the expression of the creative desire of the mind, will and feelings of youth is to deny them power. Nearly all families, peoples and nations deny in any real way this socially creative desire, and so cut the adventure of life to less than half what it might be. Young people, full of dynamic energy but socially helpless through dependence, are treated as immature, isolated units of society, instead of a mighty social force for good. In this way worn out ideas and customs go on from generation to generation unchallenged by those whose alert young vision could detect their deficiencies.

The keynote of youth is aspiration (symbolized by the Eagle) or freedom to soar, and all young people aspire greatly. The vision of progress goes ever before them and they feel the urge of that "divine discontent" which spurs them on to greater achievement. This quality in them is related to their secret knowledge of potential powers, and to creative imagination. They are able to perceive possibilities

of changes for the better as a definite reality inside themselves and are therefore sure that what they thus feel so deeply can come true. As feeling and willing are the cause forces behind all action, this could be true.

In the main, except for a few young people more fortunately situated, youth has been discouraged and frustrated in these aspirations. Individual genius and generation upon generation of youth lifts up in hopeful aspiration, only to be dashed against the stubborn resistance to all change, which is the traditional attitude of mind to be found in society as a whole. Very few of the countless young people, who, in their youth aspire to great nobility of character and great deeds were able to hold their vision long enough with steady purposeful intention to drive it into action, and so realize their dreams. Of that few, too many lose the youthful urge to better social conditions, and driven by false values of a materialistic society become merely personally ambitious, using their inner vitality on this more limited quest.

The adolescent stands on the threshold of life; to go forward he needs both to know himself and to know his world. The task of youth is self realization and self mastery before he can hope to control the conditions and circumstances surrounding him. This calls for an intensive and extensive research into human nature and a critical examination of social customs, traditions and standards which makes him a difficult person to live with.

Physical Manifestations of Adolescence

The physical aspects of adolescence are fairly well known; puberty may come as early as ten or as late as eighteen years of age, and it is accompanied by physical and psychological awkwardness. With the maturing of the sex organs, the body becomes unfamiliar to its occupant, altering in height, weight, size and shape, with changes of gait, posture and voice. Many people fail to realize that there is a change in the

girl's voice as well as in the boy's. The adolescent boy's experimentation with his breaking voice is as familiar as his premature efforts to shave. Change in the girl's voice seems to depend more on inner psychological rather than on outer physical development. An educated cultured woman has a richer, deeper tone, but in many cases where women have lacked such advantages, they retain the shrill voice of immaturity. It is cruel to notice the awkwardness of this stage of growth, or to tease and ridicule the adolescent because of some unusual condition, such as height or weight. Any such condition can be admitted factually if necessary, then no more said about it, for no matter how brave a show of defiant indifference is put up, there is nearly always great sensitiveness about physical peculiarities.

Needless to say, no young person should have to face the physical changes of puberty without preparation. An inhuman carelessness about this has caused shock and misery to countless numbers of people. No parent can honestly plead the cause of ignorance, or of their own inability to explain physical growth and life to their children in an age when there are libraries and special organizations ready to give helpful advice.

Self Consciousness

Most young people go through a phase of self consciousness and many of them seriously lack confidence. With plenty of reassurance and opportunities for development this phase is soon outgrown. Some of the adolescents are of the too self-assured type, lacking in sensitiveness and taking themselves far too seriously; this can usually be relieved by wise playfulness. The over-feminine boy and the over-masculine girl present further problems of adjustment and balance.

Youth loves variety and novelty. Before puberty children are conventional, loving familiar things, but this new young

person loves the unfamiliar and is interested in the unknown. Where younger children would choose to go to the same place for their holidays, after puberty the demand is for somewhere different. The interests of the adolescent often appear somewhat spasmodic. There may be an intense absorption in some subject for a time, and then it is superseded for another; this gives an impression of instability, but should be regarded as experimentation. There may be an intensified phase of experimenting with interests, ideas and beliefs, all part of the effort to know themselves and to discover the world. It is important that we do not withdraw the support of our approval and faith during such a phase of growth, and however tempted by our own justifiable exasperation, we should never try to control the situation by emotional blackmail. It is permissible to state that we are disappointed that the books or equipment (supplied at considerable expense for a special interest) are no longer attractive, but it is inadvisable to harp endlessly on the waste of good money—designed to make the young person feel guilty. Far better to resell or give away the unused materials and chalk the whole thing up to experience, than to lose a contact with youth. This, however, does not apply in cases where, owing to earlier over indulgence, there is a chronic condition of fleeting interests, for this would require quite different treatment.

Adolescent Reserve

An increased sense of personal dignity and consequence comes with puberty and brings a feeling of privacy and reserve. It is seldom possible for young people to answer a direct or personal question, and this is not because they love us less or are being disagreeable, but is due to their reserve. A wise method, if we must know, is to use the indirect approach, perhaps putting the question in the form of a supposition. Many of their unasked questions can also be answered in this way. We know they are bothered about

some personal or social problem, so we find a similar one in a book or newspaper and discuss it with them or with someone else in their presence.

Homo-Sexuality and Hero Worship

There is a period of normal homo-sexuality in early adolescence, usually just before, or at puberty. In boys it takes the form of having no use at all for girls, while in girls it is expressed in the "girl friend" age. This is a lovely age in young girls when their inseparable companion and only possible confidante is their girl friend; these friendships often endure for the rest of their lives, even though destiny might separate them. It is as if nature was providing for each sex a happy and satisfying experience with its own side before the next stage in growth, which brings an interest in the opposite sex. When this separateness persists and is accompanied by a real indifference or dislike of the other sex, with a definite attraction toward those of the same sex, it is no longer normal or healthy.

There is always some history of earlier psychological strain to account for this attitude. It may come from injury to the child's dignity by parents who resented its sex—and to the protest thus created in the child's personality, which might not become apparent until puberty. The mother who fusses over and dresses her little boy like a girl may sow the seeds of protest so deep that he will not be able to adjust himself to the opposite sex. Quarrelling parents can so emotionally exhaust a sensitive child that by the time he or she reaches puberty they are unable to take the final step into maturity. The cause is psychological and the treatment should also be psychological. The public needs to be educated to a wiser and more compassionate understanding of this problem, by the realization that it is an effect of a cause, which requires our understanding rather than our condemnation.

Most adolescents go through a phase of hero-worship which can serve a useful purpose unless there is too much emotional dependence upon the hero without any effort to develop the qualities admired. With boys, the hero-worship stage comes early, sometimes before puberty, and the "crushes" of the adolescent girl are fairly common. They are not necessarily unwholesome as a phase if the child is progressing into wider interests and experiences. The young person uses the hero as a model of what he feels he would like to be, until he is able to find his own individuality. Much encouragement and inspiration may come from hero-worship; it has great educational possibilities. Its real purpose is to extend the young person's patterns as a preparation for world citizenship. For this reason, the hero selected is never the parent, but may be the teacher or any illustrious or outstanding person.

A lonely or unhappy child who comes to adolescence already emotionally exhausted by earlier unsatisfying experiences needs very wise handling, for there is a danger of arrested emotional growth by an attempt to live their life through that of the hero. Where greater opportunities for personal development and wider social and cultural interests are given, there is less likelihood of passing infatuations. Adequate self-expression, balanced with useful service in the personal life is the greatest possible safeguard from premature and/or undesirable attachments.

Criticism and Argument

In adolescence we can normally expect a tremendous increase in the critical capacity, directed mainly toward all that is nearest and dearest—parents coming in for the largest share of it. Parents will find themselves called "old-fashioned" or "Victorian" even when they thought they were keeping up with the times and in pace with their children's development. This is disconcerting, but should not be taken

too personally for it is all part of the plan for preparing each new generation for responsibility and leadership. Deep in the spiritual life of every child coming to puberty is a realization of being a world citizen—one of a vast brotherhood—inheritor of all that mankind has earned and learned by the efforts of all peoples in all lands. If he were more conscious of the significance of this inner urge, he might affirm that he must now “Be about his Father’s business” as a world builder and member of the great brotherhood of man; but he must be “subject” to his parents and to society until he learns craftsmanship.

It is usual for the adolescent to begin using his sense of social responsibility by trying to bring up his younger brothers and sisters (on behalf of his less competent parents). This may extend to wanting to reorganize society by means of argument, debate, criticism and new ideas. Although this may sound exasperating or amusing to experienced older people, we must learn to accept it more seriously than we do now. If one generation of youth meet with an understanding, intelligent response and was given opportunities to organize and plan for social reconstruction and service, we would all benefit greatly by the result.

Just as younger children gather objects, so young people gather ideas and endeavour to classify them by much discussion. This collection often looks just as weird and wonderful and just as useless to the average adult as do the child’s objects. In order to reach his own conclusions, the adolescent must thrash out the pros and cons of many questions by means of discussion and argument. Perhaps one of the advantages of a university education is the longer time and wider opportunities it gives for discussion and debate.

Restlessness and Moods

There is seldom much repose in the adolescent. The whole

nature is overcharged physically, mentally and emotionally, and noisy boisterous argument may be followed by a moody, sulky, secretive silence. Sometimes there is a complete indifference to everything accompanied by an air of boredom, with very little consideration for anyone. Then there may be a sudden awful concern for the behaviour of everyone, with an intense sense of responsibility about it. These moods are not always personal, or due to personal causes; vast spiritual concepts are being presented to these young people for the first time, and have a great deal to do with these moods. Often, a deep sense of disillusionment and agony of mind may come with the realization of the unidealistic world, full of social disorder, and the apparent indifference to these things in the adults around them.

It is a common practice to wait until the child is adolescent before giving some inevitable piece of information, such as adoption, or something unfortunate or disgraceful in the family history. Information of this kind is easier to give and has a less devastating effect before puberty. The child's mind should be prepared by indirect methods of instruction, and the psychological moment should then be used for giving the information. If it is some family conflict or difficulty (such as divorce) which must be told, similar situations can be found in similar experiences in others or in stories and an explanation given of how this can result from temperamental differences, ignorance, confusion or misunderstanding. There is usually a very logical explanation for any behaviour, and this kind of explanation makes the child aware that there are these unhappy things in life; it also prevents shock when the real story must be told. A sense of compassion for all misfortune, folly or error is cultivated in the child's mind, and this wisdom of compassion will help to counteract an emotional rush of condemnation and loss of faith. It will give him greater personal dignity, and so safeguard his own self respect. This will not be an easy experience, but it is

more easily accepted before the self-conscious, idealistic acutely sensitive age of adolescence.

Young people need solitude and the privacy of either a room, or, if that is not possible, then at least a desk of their own. The desk should be regarded as private property by members of the family. It is sometimes a relief to pour out their problems, disappointments and rages in a diary, or in letters to a friend. This is a useful outlet, and should be regarded as their own business.

There is a need for social events and occasions, and an extension of social interests by meeting all kinds of people of all ages and both sexes. Opportunities for leadership are needed, and they must not be so small as to have no significance. Father should hand over to his son the responsibility of something that he usually does, while mother should leave the planning, housekeeping and shopping entirely to her daughter for a time. The response to sizeable responsibilities is always good, but the adolescent resents petty responsibility as an insult to his dignity.

Freedom to grow is made possible by balance, and nature sometimes makes an interesting contribution to growth by implanting an urge in the girl to turn to her father for help and the boy to his mother. A young girl is often over sensitive, over emotional and unsure of herself; contact with her father's unemotional point of view with the encouragement of friendly discussion helps to give her intellectual balance. Many young men are over rational, aggressive, and lacking in the social graces that go with sensitiveness to others, and contact with mother's point of view will give a more balanced expression. There are many ways of giving needed balance; the over timid child, for instance, needs opportunities for leadership and self-expression, while the over aggressive boy or girl needs happy and useful experience in service and co-operation.

Need for Understanding

The wisest and kindest thing we can do for children (or for anyone) is to understand them according to the stage of growth they have reached, and in relation to their background. To be able to recognize and appreciate differences in personality, disposition and temperament, enjoy the harmony of a friendly contact and inspire new growth by means of self-expression and service is the inner adventure of living. Indeed, adults can ill afford to be over exacting, impatient or condescending to the generation growing up, for few of us have attained psychological maturity ourselves.

Physical growth is gradual and inevitable, but inner growth should continue all our days and is not nearly so simple or straightforward a business. The results of our efforts averagely speaking, leaves much to be desired, and we would do well to see that the children coming after us are more wisely treated than we were. We can all help to create an informed public opinion which would make it impossible for them to suffer the cruel emotional shocks which affected our personalities and which made our lives more difficult than they need have been. We can see that education is more varied and suited to the child, rather than the child made to conform to a very rigid standard. An awakened public opinion, recognizing the personal success and social importance of harmonious and happy living, would see that preparation for marriage and parenthood was made an important part of education.

Idealism

The young often have an exuberant and passionate idealism which should never be discouraged. The cynical pessimism of defeated adults should not be permitted to stop any young person from trying where others have failed. The eager idealism of youth is the greatest asset of the nation and of the world. Properly encouraged and directed, it could

create harmony and lay the foundation of the brotherhood of man. Without direction or acknowledgment, the zest and vitality in youth turns to sensationalism for its adventure and inspiration. They become passive, getting their experience vicariously and so missing their spiritual birthright.

Romance, adventure, chivalry and passion are grand words which never fail to stir the heart of youth; but they have been vulgarized by sensationalism and are given to young people in their barest literal meaning. Romance is commonly interpreted as the attraction between the sexes—two holding hands in moonlight—and it has an everlasting interest and value; but to fill the minds of “teen age” people with only this kind of romance is not wise. More truly interpreted, romance is to be found in any situation or experience where we forget ourselves in our interest for something or someone else. There is the romance of work, for to lose oneself in the satisfaction of creative endeavour gives immense joy. It may also be found in the unexpected, for romance is everywhere and without an ability to find it in many ways the romance between the sexes may prove disillusioning.

Adventure is usually presented to us as a hazardous undertaking risking physical life and limbs. What of the adventuring of the mind, emotion and will, and taking hazards with our personality instead of our person? Adventures of this kind call for moral courage, they exercise and provide thrilling experiences to the inner life through adaptation and adjustment. They would also help us to “back” people with the same zest with which we now “back” horses. Fellowship is one of the greatest of all adventures, requiring tolerance, interest and understanding.

Chivalry is usually thought of as giving up your seat to a lady in a bus, or something equally literal; but trying to understand people, their weaknesses and difficulties as well as their strength and possibilities, is a far more extensive chivalry. Passion is often given an ugly meaning (mistaken for lust).

Passion is an intense desire and there is bodily desire, the desires of the heart, and the passion of the soul. Of this latter degree was the passion of the Saints, and the Passion of Our Lord. No great reform has ever blessed mankind that was not born of the passion of the soul for good, justice or beauty. These strong and meaningful words must be rescued from their misinterpretation and given back to youth with the wealth of inspiration they still contain.

The adolescent is concerned with the meaning or "why" of everything. This brings him into very deep water, for the meaning of life or the cause of everything is the concern of the philosophers, great teachers and saviours of the world. thus youth joins the immortals upon an immortal quest; Whether consciously or unconsciously, it is a deeply religious age, ready to relink its powers with the Great Creator in the search after reality or truth.

The Permanence of Change

It has been said that the only permanent thing in the world is change. Certainly, in a world so full of economic and social changes, the only permanent kind of discipline and education to prepare us for life and living is one that allows for the steadily expanding pattern of inner growth in the child. Life for us all can only be lived in an eternal NOW, but methods of training and education and our attitudes of mind should be a constantly changing adventure. In this way we keep up with the ever flowing stream of new ideas, interests and influences in the changing social order. It is just as foolish for the very conservative to try to cling to the past and to impose worn out modes upon the youth of to-day, as it is for over radical ultra-modernists to propound and impose some fantastic future of their own invention. These two extremes being equally unbalanced, cause much conflict confusion and mischief in a world struggling to grow naturally.

By yielding to the permanence of change in a reasonable

way in our minds, emotional resistances are banished and we can go forward into the new day without unnecessary conflict. Our attitudes of mind and our methods of education will then be lively and adaptable, our interest will keep us alert, spontaneous, eager and intelligent. Many things from the past, proving their worth to the present will still be with us, but a free and happy personal and educational sincerity is only possible when there is a willingness to change.

Parents frequently resist the changes of normal growth in their children, preventing them from reaching a strong independent manhood or womanhood. They try to live their children's lives for them or relieve their own psychological burdens by getting the child to carry through their own thwarted ambitions. Many parents try to save their children from making any mistakes, yet we all learn mainly from our own and not from the experience of others. In adolescence, the normal young person takes over the problem of discipline and behaviour for himself, and his parents, while still expressing their opinions and holding their beliefs as strongly as ever, can be critical in a friendly way, and advise and inform when required without interfering. From this time forth each life begins to work out its own salvation, and every youth feels and understands this, and resents unreasonable interference.

Psychological adolescence may extend to thirty or more years of age; failure to become psychologically mature is failure in becoming an individual. Countless people are left with only a personality through which to work and this is often blurred and indistinct in comparison with a clear-cut individuality. A true or sincere dedication of the personality is never possible where there is no individuality, and the purpose of adolescence is not then accomplished. In our present civilization, to achieve individuality is a hazardous adventure, but it is more perilous not to have done so; it is

so easy for the unscrupulous or the fanatic to manipulate all these below the level of individuality.

In adolescence the personality is bi-sexual, both sides being more individual and more complex than before puberty. Increased complexity demands more variety, wider interests, inspirations, encouragement, understanding and opportunities for service. Increased definiteness demands more scope, recognition, enterprise, adventure, responsibility and opportunities for leadership. It is usual for the girl to have more of the feminine qualities and the boy to have more of the masculine, but there are exceptions.

Youth has a spirited, eager and truly religious attitude toward life, but is usually critical of organized religions. If the cultivation of inner life, a belief in the Universal Fatherhood of God and the Brotherhood of Man are the fundamentals of all religions—then youth belongs to them all. This simple, universal, heroic creed for action he can readily accept and follow.

CHAPTER VIII

THE HEAVENS ABOVE AND THE EARTH BENEATH

“As above so below”; revelations concerning the true nature of man and of the universe have been given in sacred scriptures from remotest antiquity, and many religions have served as the vehicles of these revelations. In all religions the sacred books are written mainly in symbol, parable or allegory; these presentations necessarily differ according to the time, the place, and the particular type of people for whom they are intended. All religions have outer rites and forms with inner meanings and realities. The outer form is always much less than the inner truth, for no form, however perfect, can ever completely express the Reality of Life. All religions acclaim, by differing ideas and various names, one Supreme Intelligence as Creator and Ruler over all the worlds, controlling by law and order the outer universe of suns, planets, constellations, and all the starry ways of the heavens.

Most religions have in their Scriptures, a story of this world as a rebel planet out of harmony with its Creator; that here the spiritually creative gifts given to Man went astray because of mis-use of them, resulting in all the difficulties and sorrows on earth. Thus Man himself is responsible for all the unhappy disorder in his world and if he wants peace, he must find it in the God-given powers within himself (the Redeemer-God in man). All scriptures affirm that although the power to re-create his sorry world is contained in Man, yet he can find it only by a sincere and humble acknowledgment of its source. He must bind or re-link (“religion”

means this) himself with his Divine Creator, and willingly merge his gifts of freedom and power back where they originated by using them according to the Law of God—which is Love.

The Christian religion supplies the Divine pattern for the Redeemer-God-in-MAN. It shows how the qualities and attributes in human nature may be used for the perfecting of the individual life, and for the reconstruction or redemption of the world. The part the Soul plays in the plan of recreation is dramatized in many religions. Mary, the great Mother in the Christian faith, represents the Soul whose function in redemption is the mothering of good. This the soul does by taking her inspiration not from any outer source, but from the indwelling Spirit of God (or Truth) within, hence an immaculate conception. The function of the Mind is dramatized by Joseph the husband. Hidden in this story is a technique for harmonious living; for we are free of inner conflict only when the mind (or intellect), accepts, supports, and builds from the sincere convictions of the deeper nature of the soul. In this way Spirit (the creative life-force) reaches the material world finding its way through all three vehicles of soul, mind and body or form.

The manifold attributes of God are expressed in countless ways in all religions; sometimes by great galaxies of lesser deities; sometimes by the hierarchy of the heavenly host with cherubim and seraphim, archangels and angels, who in turn speak through the perfected dedicated lives of prophets, seers and saints; and so to all the rest of humanity in an endless chain of life.

The more humble animal kingdom is not neglected either, for nearly all religions use animal symbols to denote special qualities in spiritual life. The ancient Egyptians showed the eternal connection between God and all nature by figures half-human and half-animal. The jackal was used to symbolize spiritual vision (intuition), for it could find its way across a trackless desert on the blackest night. The wild

bee, gathering its honey definitely and purposefully but by a trackless path, symbolized the gathering of wisdom in the free and formless way known only to the soul, inspiring life (fertilizing nature) as it went, for the soul is the channel of inspiration. Animals, birds, and fishes, were used as symbols of spiritual attributes.

The Chinese supplied mythical creatures like the unicorn and the phoenix to express special combinations of spiritual virtues. On several of the oldest Celtic crosses in Iona (where, with Ireland and parts of the West of England, the earliest and purest Christian teachings were cradled), this inevitable progression all through nature is shown by an animal whose tail makes the intricate, interlaced symbol of immortality. The eagle of the lecterns in churches stands for aspiration—the quality of Eternal Youth—most necessary to spiritual growth. The lion of Judah, and the lion of England, stand for the Ego, or creative power of the inner man or Self. It is this proud self which we must be prepared to give up in dedication, yet it is the nature of the self to maintain itself as a self; and this characteristic has been true of both Judah and of England. But history is still in the making.

Symbolism a Universal Language

The symbol is the oldest form of written expression, and in its basic origin can be interpreted by all peoples regardless of age, race or creed. It was, therefore, most appropriate that this universal language should be the one used in all sacred scriptures. The inner meaning of the symbols and parables tell of the attributes of God, and of the spiritual chemistry of life. They do not only relate to persons and events in the way they are usually interpreted. (Although neither do they exclude these.) They reveal the relationships and functions of spiritual qualities and attributes, states of consciousness, attitudes of mind, processes, principles and powers needful to man for the perfecting of his own life, and the redemption of his world.

Sacred scriptures are written in code (symbol) also because it is never possible to give spiritual understanding to anyone; each individual must earn this wisdom by his own interest and effort. A keenly developed intuitive perception is as needful for the interpretation of truth in symbolic form as any amount of specialized education. This means that simple people of humble origin can hope to interpret the meanings hidden in the scriptures of their faith, if they are prepared to insist on finding them by sincere and diligent seeking after their truth. In their inner reality all religions agree, and in the spiritual interpretations of their inner truth all creeds and churches are united.

The endless duality in nature, of which man and woman are the conscious representatives, is depicted in many ways in sacred writings. "Pairs of opposites" are usually represented in marriage themes to show their need for unity; this symbolism is not presenting this need for men and women only, but for the masculine and feminine qualities of spirit, mind and soul. The qualities of mind and soul in us differ, and can be destructive to each other if they are not harmonized; this is a common condition in neurosis—personalities in conflict between the dictates of intellect and feeling. The Chinese have a wonderful and ancient symbol showing the right relationship of the masculine and feminine attributes of Yin and Yang. This design can be seen also in one of the small windows of the tower of Iona Cathedral.

The "foursquare" of the ancient square cross, a symbol older than the crucifixion cross, may be taken to signify balance between the fundamental elements of life; fire, water, earth, air, also north, south, east and west, and in man, the body (Do), mind (Know), soul (Be), and spirit (Dare). Only in the integrated, or whole, man is there peace and true progression; this is affirmed both by ancient spiritual wisdom and modern science. The long cross is the symbol of these elements out of order, hence the crucifixion thereon of the

Divine Man. It signifies the labour and pain of redemption, redeeming unbalanced, hence painful conditions, back into harmony with the law. The Thieves obviously represent the disintegrated parts of the whole life; spiritual man crucified because of this disintegration and the body and soul sharing with the spirit in this experience. The mind was *exchanged* for the Real—or Christ-consciousness. Do we not say “The mind is the slayer of the Real”? and we put our foolish ideas about life in place of the truth of integration under the law.

The diagonal cross (St. Andrew’s and St. Patrick’s) reveals the double pyramid symbol *in action*. It is often shown centred in the form of Man at the navel, and radiating light above and below. Actually it is the ancient sun-worshipping position of the arms above the head in aspiration toward Light. The light streams in from high above, through the finger tips to the navel centre, where the two lines of light cross over and go deep into the body and far below into the earth. It illustrates the prayer of the West: “Lighten Thou our darkness” (density) and the ancient prayer of the East, “Oh my Divinity blend Thou with me”. In closed and interlaced form this double pyramid is the symbol of Judaism. It represents creative force—reproduction through the interaction of centripetal and centrifugal cosmic energies and the marriage of spirit with matter, for action comes *before* creation: “the spirit *moved* over the face of the waters”.

The mathematical, geometrical exactness of the plan of creation is conveyed in countless ways by forms, numbers and degrees, linking earth and heaven. The number seven is repeated over and over in ancient writings, and is paralleled in nature. The seven morning stars that sang together, the seven spirits before the throne, the march of the Moslem seven times round the mosque, the seven harmonies, seven colours in the rainbow, seven days in the week. Recent revelations tell of the seven great planets as the original sources of electric magnetic energy connected with the sun, each repre-

senting a special spiritual force necessary to the development of man and life.

This affirms that of all the people in the world there are basically seven types, and each type has its own special work to do in the world. 1. There are the people of the *mind* (Mercury), whose contribution is knowledge, learning, scholarship. 2. The *heart* people (Jupiter) whose job is justice and the righting of wrongs. 3. The *faith* people (Neptune), who contribute through faith and trust. 4. The *inspiration* people (Venus) who work through relationships and in the arts and keep us all from getting static. 5. The *material wealth* people (Mars) who must see that the material wealth of the world is rightly used. 6. The *hope* people (Saturn) whose work is healing. 7. The *Universal Love* people (Uranus) whose task is unity or brotherhood.

If we ponder on this it sounds most reasonable, especially when taken in conjunction with recent scientific findings as to the nature of Light (see Chapter 9). If these seven fields of endeavour form the basic spiritual work pattern for the world, they would give the greatest satisfaction to those finding and using their own right motive in all they do. It is possible that we should be thinking in terms of seven basic kinds of education.

The circle as a symbol is older than history; having neither beginning nor end it is taken to represent eternal life. It is also the symbol of free attachment (as in the wedding ring); combined with the square cross it means eternal harmony or the kingdom of heaven, but, like many other symbols it has both positive and negative meanings. There is the bewitched or "vicious circle". Those in unregenerate states of mind or emotion get trapped in this one; they go round and round in their own egocentricity, and are released only when they use their own powers of will, mind and emotion in truer and straighter ways. They come to themselves only by self discipline and an extension of social interests. In both "black" and "white" magic the circle is used.

Bread and wine figure over and over again in our spiritual literature. Bread usually signifies faith, and wine represents love (or spiritual knowledge). This sacrament of faith and love God gives endlessly to Man, and requires that he give it also to his fellow men. It was never meant to be just a ceremony, but a *living dynamic action*. The breaking of bread as a token of trust or good faith is still a custom in many lands. In some religious marriage services the symbol of wine is still used. The meanings hidden in the symbolic language of all the scriptures are too many and too profound to do more than give a hint of them here. A lifetime of interest would hardly be enough to discover them all and their fascinating inter-relationship with each other. They are still, as they have always been, open to all to discover for themselves. The promise of "seek and ye shall find" still holds good.

Religion

At its inception, each religion entrusted to its own initiates, disciples or priesthood a knowledge of the inner meanings contained in its teachings or scriptures. This was to be used by them for the development of all its followers, and to be handed on by them according to their discretion. With the withdrawal of the prophet, teacher or Divine Pattern propounding the teachings, disputes, dissensions and divisions soon began their work. In the course of time the invariable tendency in all religions is for these arguments concerning interpretations to arise, and inner realities to become obscured, or even lost behind the forms in which they are presented. This may be caused by bad stewardship, but it is also caused by the inertia and indifferences of the followers. Between both these factors the Truth of the religion handed on from generation to generation may become diluted and the religion becomes idolatrous. Literal meanings and material values begin to transcend psychological meanings and spiritual values. The outer rites and forms are worshipped

and this worship of outer things and the substitution of false values will bring hypocrisy, fanaticism and bigotry in their train.

The path of ascent by the straight and narrow way of personal effort and of the integrity of the individual life is a lonely one. The gregariousness in man makes him shun this lonely pathway to freedom. The tendency is to huddle together in uninspired groups, hoping to ascend "en masse", becoming indifferent to the fate of all those "not as we are". This is the human side of man's nature coming uppermost, and by reason of it, the light of spiritual truth which is in him, and which is given to him over and over again through the ages, gets lost once more. In this way religion as well as persons and the rebellious world, enact the parable of the prodigal son. Indeed by now the whole human family has wandered into a far country, squandered its inheritance and has need to say—"I will arise and go unto my Father".

The Practice of Religion

In practice religion is usually expressed in a multiplicity of special arrangements of beliefs, ideas, symbols and creeds; these are either accepted or rejected by various people or peoples. Even the same religion (Christianity for example), is split into hundreds of creeds, sects and churches. This complexity of forms is usually a matter of personal inheritance; one "belongs" to the particular creed of one's parents, in any case it is a personal matter. This is factually true but the pros and cons of differing creeds and churches have no place here. It is only fair to point out, however, that the countless divisions of organized religions keeps them eternally preoccupied with the non-essentials of each, and this prevents them discovering the fundamental truths in each other's teachings which would make for unity.

Surely the fundamental purpose behind all forms of religion could be stated simply, and yet offer a real adventure

and possibility of achievement to men and nations, a fundamental purpose so basic that it unites us all in a common pilgrimage, doing away with intolerance, dissension and separation. There are four essentials to which all could agree: 1. The dignity of every soul; 2. The development of character and liberation of the individual by the cultivation of inner life; 3 and 4. The creation of a Brotherhood of Man under the universal Fatherhood of God. Translating this simple faith into action would give us all plenty of useful work to do.

Religion and Morality

Much experience with many people compels some word on the subject of religion and morality, although it cannot be adequately dealt with here. So-called religious people tend to treat religion and morality as if they were one and the same; while idealistically it would be possible to consider them as one, in ordinary practical experience this is not possible. The dictionary defines morality as "pertaining to character and conduct; distinguishing right from wrong; conforming to the good". Any mention or definition of morality stresses that it relates especially to sex relationships. This invariably means physical sex, not the far more numerous complicated and unruly sex relationships of the inner (psychological) creative forces. Hypocrisy, for instance, which is the adulterous use of mind and emotion (will and desire) often passes unnoticed; or may even masquerade successfully as virtue, among the very moralists who frantically condemn physical sex irregularities. "Honour" and "Purity" may, in this way become fixed to merely physical or material morality; conduct relating to money, property and physical sex comprising the full range of the average interpretations of morality. This limitation of the scope of morality in public opinion often brings severe condemnation of the more "humble" sinners, while letting the worst offenders

off scot-free. It also prevents a more intelligent and wise understanding of much confused neurotic conduct.

Take the simple instance of a child, unhappy and insecure in his personality because of jealousy caused in turn by his parents' treatment of him and favouritism of another child. Something vital to this child's life has been stolen from him; a sense of dignity and assurance which he needs for his psychological well-being. In his confusion he may take to stealing, books or pencils, or even money, at school, giving these things as presents or treats to his school-fellows in a frantic, confused, effort to gain the personal distinction he has lost.

When the parents are made aware of this situation, in the majority of cases their HORROR is not directed toward the cause of the trouble (the inner moralities), their one frantic concern is for the mere effects. Very often they stubbornly refuse to see any but the outer and lesser evil, and ignore the inner and greater evil. The fact that through their theft the child's inner psychological and spiritual nature has lost poise and peace, has no consequence compared with the appalling fact that this, their son, has taken some trifling material thing which didn't belong to him. Yet this can be replaced so much more easily than the lost spiritual values. Many such instances from family life and court proceedings could be given to show that our morality is too shallow for our treatment to be wise or just; and the innocent are so often made to suffer in place of the guilty.

This limited concept of morality (conduct), treated as if it were one and the same as religion (belief), has had a discouraging effect upon many repentant transgressors with great anti-social consequences. Many persons, sorry for or ashamed of, their own behaviour, have found it impossible to come to organized religion, and especially to certain sects for encouragement and inspiration. Having become "out-

siders", beyond the pale of respectable religionists and losing hope in this way, they have found it doubly difficult to retrace their steps for a fresh start.

There appears to be no precedent in the scriptures for this inexorable tying together in public opinion, of religion and a materialistic morality. David of old remained favoured by his Creator in spite of conduct of most regrettable human frailty. He never lost faith; his belief (i.e. religion) remained real to him even when he had failed himself, so he could renew his contact, be re-inspired and his "soul was restored". His praise and adoration for this renewal and restoration ring through his Psalms side by side with his regrets and repentances for transgressions. Publicans and sinners (of the outer kind) have a more hopeful place in the Christian Scriptures than hypocrites, scribes and Pharisees, or even "rich young rulers".

Religion pertains to belief, a belief that even our own bad conduct should not shatter. Morality is related to religion by the feeling of responsibility and dignity given to the individual life through its belief in its own relationship to God. This naturally affects conduct, and influences it to "conform to the good". Dynamically, therefore, religion and morality may be one, but actually to presume such perfect unity for the average life is cruelly idealistic. Such perfect unity between religion and morality is only so in the perfected individual whose belief so pervades his whole being that his conduct is in absolute harmony with it.

These are the seers and saints and prophets, or even beyond them, the great spiritual teachers and saviours of the world; not poor ordinary, bewildered and struggling men and women. For all we know it may take the aspirations and struggles of many lives to attain perfect unity between belief and behaviour; but we do know that it has proved too hazardous an adventure for most of us in one lifetime, although we may be still trying.

In Times Like These

In times of stress there is usually an increased interest in religion, for at such times there is an increased need for faith in ourselves in order to be able to meet our difficulties with intelligence and courage. There is a need for faith also in an Intelligence greater than our own, which, having created us and all things can surely express through us in the needed reconstruction of our personal and social life. Blind faith is not enough; a passive acceptance of spiritual truth takes the life and vitality out of religion, leaving it vague, nebulous and impractical. Faith alone, without an intelligent demand for practical meanings and for some show of "works", keep religions insular; and "fixes", or crystalizes their truth into small, orthodox packets. It is a healthy sign in these days that the increased interest in religion is accompanied, more often than not, by a lively scepticism which challenges all boxed-up orthodoxy. Wise religious leadership should encourage intelligent scepticism, and an independent search after truth.

In recent years the science of psychology, or the human science has had a wholly unintentional effect upon the usual practices and interpretations of religion. Psychology is the least exact of all the sciences, yet it is at least scientific in that it observes with detachment, pursues an unemotional search after causes, treating effects as symptoms, in its search for, and treatment of, causes. In this way it has revealed some astonishing causes for equally amazing behaviour. This has produced interpretations and values for conduct and life which have had a lot to do with the present day challenge to organized religion. Religions have neglected their duty in the study and interpretation and cultivation of the inner life, now they find psychology "poaching on their preserves".

Both religion and psychology stress the importance of the Self, respect for the individual soul; and they teach that the integration—the conscious gathering up of inner power, and

dedication—the giving of it for social purposes, is the only way of freedom and happiness for the Self. They each try to liberate the personal life from being too personal, too attached to itself (or ego-centric), by encouraging greater development and wider social interests. So, in spite of the challenge of psychology to religion, their interests are so identical they will more than likely be found, 'ere long, to be one and the same.

Practical Problems

Modern parents are in a quandary about the teaching of religion to their children, being unsure of how to do it they may not attempt it at all, but leave it until the child is old enough to "choose for itself". This means choose between varying creeds and sects; it leaves out one of the chief functions of religion which is character development and the cultivation of the inner life of the soul. Religion has become so unnecessarily controversial that this hesitation of parents to interpret it is not surprising. They may even have gone through all the formulas and catechisms of their church, and still know nothing about religion.

No intelligent unprejudiced person can deny the immeasurable cultural riches of religion. Its ability to cultivate and perfect the inner life of man has been amply demonstrated not only in the lives of great teachers, prophets, seers and saints, but also in the lives of countless more obscure and humble types among its followers. Because of the incorruptible core of truth in the heart of religion it has been the source of inspiration for most of the good which has come to man; but, because of its tendency to idolatry, it has also been the source of much insularism, intolerance and persecution in the world. Religion wrongly taught and interpreted has also been a big factor in the causes of neurosis and insanity. Modern parents are more clearly aware of these negative aspects of religion than their forefathers were, so it is little

wonder they feel indifferent or uncertain, and so fail to teach religion to their children.

A mother who would describe herself as a "religious" woman, but who was nevertheless unable to liberate her children from her possessiveness, said she had been to a Mothers' Meeting at her church where they had discussed baptism. She said all the mothers had had their children baptized but didn't exactly know why, or what it meant. Colourful ceremonies, giving a comfortable feeling of importance without any practical interpretation with regard to *action*, will cause spiritual inertia. Baptism is a symbol of the offering up of the child in recognition that it cannot be owned or possessed; that the child is a person in his (her) own right. Surely this should be explained in a simple way to parents?

The offering up of the son (the Ego) begins in the Christian scriptures with the story of Abraham; and as he, and everyone after him, interpreted it physically instead of spiritually, there was another example given in the offering up of the son-of-man (who was also the Son-of-God). These stories teach that each life has its own creative power and its own destiny, and must work out its own salvation without the interference of ownership or coercion. Parents prepare a body for the child, but they can know very little about the life coming into that body. Children are supported, guided and inspired by their parental source on earth *and in heaven*, but they must learn to know themselves, and to use themselves according to the gifts that are in them. The dignity and freedom given to every soul as its spiritual birthright is often snatched away at birth by possessive parents.

Natural physical growth is accompanied by growth in spirit, and no soul dominated by possession or by the mere outer circumstances of birth, can grow in spirit. To make this clear to parents at the time of baptism would save an incredible amount of psychological conflict and confusion in the world.

The Omnipotent Child-Spirit

Every child has attributes and qualities, inherent in its nature, which may be counted on to help us when undertaking the teaching of religion. Little children are simple, sincere, hopeful and adventurous. The omnipotent child-spirit is eager, expectant and positive in attitude, with no unwholesome repressions and no unnecessary fuss or strain. Small children are not orthodox, but are indefatigable in their experimentation, and they have a strong dramatic sense. These are all positive qualities which should be maintained in religious teaching.

What not to do! God should not be presented as an unreal "pretend" kind of fairy-story personage, as this kind of presentation is soon outgrown. Neither should He be shown as a huge celestial policeman, spying and prying with unwarrantable insistence upon the child's every thought and act. This leads to terrors, fears and insecurity, and unnecessary personal unhappiness. It is not wise to present God as the special guardian of a special child, sure to get him out of any scrapes, or to cure all ailments and solve all difficulties on demand, taking a personal interest in every little personal concern. This produces an emotional dependence; the child will be unable to face difficulties intelligently and independently, or it may cause him to live in a world of fantasy, using religion as an escape from life. God applied in this way may become like a drug, preventing the child feeling any painful experience which tends to an ego-centric introversion and may lead to a neurotic idea of God. The wilful type of child will soon discover that this God does not solve his problems for him, and he will become resentful and disbelieving.

God is frequently interpreted to children as a matter of convenience to adults, such as: "God will not love a little girl who disobeys her mother!" It would be more honest to admit that it is the mother who does not like it! This kind of

teaching, which is extensive in practice, is unwholesome; it may create a neurotically troubled conscience in the child, and a persistent and futile sense of guilt.

Small children invariably believe literally what we tell them and then proceed to make it bigger with their own imagination. Negative teaching, thus magnified, becomes a distortion and perversion of the truth of religion. On the positive side there is a great deal of teaching which may safely be magnified because it is wholly good. Little children are capable of a sense of profound wonder and reverence because of their very "newness" in the world, and their natural emotional sensitiveness. They can conceive of vastness and infinity better, often, than older people; they have not the fear of an unlimited and spacious consciousness which inhibits many adults. Inside themselves they invariably feel powerful and important.

Children live in a world of miracles, and so they can be taught of God, and of the love of God, by means of His *whole* creation—God who is hourly creating new wonders to praise, and beauties to adore. The daily miracle of flowers and birds, little insects and creatures, the moon and stars and sun, and all good things of everyday experience.

This cultivates the child's inner life, making him (her) alive and aware; responsive to that Ever Present Power which creates and cares for all. In this way attitudes of reverence, humility, and adoration (joy) become a part of the child's daily life, to the great enrichment of both character and soul. He also becomes aware of our interdependence upon each other, of that fellowship of work and service which makes for Brotherhood. Children or persons who take everything for granted in a literal way, accepting the miracles of life as just matter-of-fact commonplaces, become really objectionable people, self-centred and unimaginative. They lose experiences that cultivate the soul and enrich the perceptive faculties of the mind, denying the essence of their own

being. However clever they may be they will always lack the supreme intelligence of sensitive awareness.

Prayer

Prayer is an attitude of receptivity and aspiration. The prayers of little children should not be just for personal things, but should contain something of their longing for all loveliness, courage and goodness. Blessings and prayers are good if kept spontaneous; such as grateful acknowledgment for the bird's nest we saw in the hedge this morning, and the ice-cream we had at the party, and the many simple things of daily experience. This does away with mechanical repetitions and encourages interest and consciousness.

Children should not only ask blessings on all they love, but should be taught that they too can bless. "Put your hand on the baby, darling, for we wish him well, don't we? We hope he'll be a good, big, strong man!" This must not be over-done and must be kept light and happy, not too solemn or serious. It is to encourage a positive attitude, not to give the child a smug belief in his own powers. The power of goodwill is mighty, and we need only look at the world as it is to-day to see how little it has been cultivated. It is a most important part of every child's education, and certainly should not be neglected by those who teach religion. Early instruction in religion, as in all else, needs to be simple, playful and dramatic; the importance of tone, manner and expression must be urged. A reverent tone used by parents is never forgotten by small children, but a too-solemn tone is not wise. (It may frighten.)

Bible stories with the love and care motif are suitable for small children; and the chapters read aloud need not always be within the scope of the child's present understanding so long as they are beautifully written in grand language. Children often love the beat and rhythm of beautiful phrases in poetry and literature, and, like all music, this refines and

educates the senses. The effect of these will be retained to some extent in the sub-conscious mind for the enrichment of later life; but none of this should ever be forced on the child as "being good for him", it must come from ordinary sincere happy practice in the home.

Childhood

In the childhood age, religious teaching, as all other teaching, should follow the design of inner growth. There is now much less sensitiveness and less emotion, it is an objective age of action and knowledge. The wonder and reverence of the younger child becomes latent for a time, and the interest is in heroics and historical or other facts. Too much solemnity or emotion for this active energetic person is sometimes too much for him, and results in giggles, snorts, restlessness and noise.

The teacher who wants to hold the attention of these children must never be vague, nebulous or sentimental. Practical aspects of religion as expressed in responsibility or heroism, are well received, and God is made more real by a love of the brave, the true, the strong and the good. In infancy faith is supreme, but these children want to hear about "works". Moral teaching should relate to consideration for others through helpfulness, responsibility and fair play. The stories of personal heroism in the Bible would interest this age. Children's theatres, children's museums, children's libraries and story-telling centres would all help to cultivate the inner life of children.

Adolescence

Almost all adolescents have a sense of religion whether they know it or not, even if they have been brought up in homes without any religious teaching. They have a strong feeling of brotherhood, a longing to reform, re-shape everything, great aspiration and a passionate idealism. It is this idealism

which makes them intolerant, and in unhappy young people may lead to fanaticism and violent criticisms of all that fails to measure up to their very high standards.

Orthodox religion does not usually appeal to the adolescent, indeed a psychologically normal adolescent ought not to accept any creed or belief just on our "say so". In youth there is a tendency to sweeping statements, and to a casual dismissal of all forms of religion. This is not necessarily irreligious; for the adolescent to renounce the faith of his fathers does not mean he has no faith of his own. It may be a very healthy sign of independence, an effort of self-discovery rightful to youth. Beliefs and convictions must not be just imitative or passively accepted, even from sincere and loving parents or from well-intentioned teachers.

The immaculate conception which keeps the soul virginal in its own sincerity and truth comes always from within. The demand of youth to find out for themselves, know for themselves, and act for themselves, is an instinctive recognition of this eternal truth. They must work out their own salvation and they know it. It is our job to help them do this, but we cannot do it for them or dictate exactly how it is to be done. Young people need much inspiration, many interpretations much encouragement; with plenty of opportunity for discussion and the thrashing out of opinions, ideas, and beliefs, to help them arrive at their own steady convictions. Where orthodox religion denies these opportunities to youth by refusing to be discussed or criticized, it is playing a negative instead of a positive part. This will either put the adolescent off all investigation of inner life, or, worse still, it may get him to accept organized religion passively, when he too becomes orthodox and intolerant of criticisms—thus limiting further spiritual growth.

There can be no righteous interference with the gift of free-will. Nor is there any one way of salvation; "in my Father's house are many mansions"—many states of con-

sciousness—many approaches leading to the same goal. One versed in the Hebrew classics said that the true translation of this verse ought to read “in my Father’s house are many taverns”. This gives it a more rightful meaning, for we pause in a tavern for rest and refreshment, but the eternal pilgrim after Truth moves on. There would be a tendency to move into a mansion and settle down too comfortably, giving up all further adventure and travel. This would not appeal to the young, but one can readily sympathize with the problem presented to the translator! The only path suggested to each soul on its great pilgrimage is the straight and narrow one of its own sincerity, integrity and truth.

In its countless forms, creeds and sects, religion is complex and diverse, and thus, in its expression, too often restless and bewildering. Deep in its inner core, or “sacred heart”, there is stillness and light and a simplicity of purpose which a child may understand. The purpose of religion (all religions) is the liberation of the personality by the cultivation of inner life or development of character. This means an unqualified respect for every personality and acknowledgment of the dignity of every soul. In time this would bring about a brotherhood of man under the acknowledged Fatherhood of God.

This faith is not hard to understand, but it is hard to live and do. It is an heroic creed which should appeal to youth, for it contains plenty of scope for their passionate desire to reform and re-shape things nearer to the heart’s desire. None who understand and try to bring this faith into being can be called irreligious, even if they acknowledge neither religion, sect nor creed.

To a child God is always a person, an individualized Being, whom he sees in his own mind as a definite image. These images in the mind differ according to the concept given to us when we are little, and very few people are encouraged or permitted to grow out of this stage, but to picture

God as a person is helpful and intimate only to psychologically immature people. When we grow up intellectually and emotionally, we lose the childish image, and God is then seen as a Spirit; an Energy within us, permeating the universe

When we are no longer children we see that God is not in one form or one creed, but in all forms. Not in some special place, but everywhere; and not expressed through any single person or vehicle, through any one faith, cult, religion or institution, but in the Infinite. The Power and the Glory of the saint, becomes the First Cause of the Scientist, and what has been known for ages through deep desire and faith may now be proved by reason.

CHAPTER IX

SPIRITUAL ANATOMY

No one can fail to recognize that it is a time of crisis for the world. It is equally clear, both to individuals and to nations, that unless we change our ways we shall perish in a succession of senseless wars. Mankind is in grave danger of losing his spiritual birthright, and the destiny of the earth is in the balance. "The mills of God grind slowly"; but the accumulated result of man's inhumanity to man, or our open disobedience to the spiritual laws of life, is now grinding our conceit in ourselves exceedingly small. The ancient prophecy that the fire of spirit would consume the earth is coming true, and all that is hidden in our nature, both of good and of evil, is being revealed. A few short years ago such a statement would have been greeted with laughter, but to-day the laughter, if any, will be hollow and uncertain. Before our very eyes the world we knew is being changed (consumed) by the gigantic struggle going on, in us and in it, between the unseen array of principles and their powers, and of principalities and *their* powers. In spite of dire conditions many feel an increasing confidence as to which of these will eventually be victorious; we begin to eagerly await the new earth or better way of life, which may be a thousand years hence or nearer than we realize.

We must not make the mistake of believing that any person or any country will get special dispensations or easy salvation. There are no favours handed out in the spiritual kingdom, no unearned privileges, everything has to be *earned*. The pathway of ascent and freedom is ever the same, it is by way of integrity and effort or work. This work begins inside us, and if we move with the Law we are blessed by it; so, no

matter what happens to our world, it can only be what we have earned, according to the way we stand up for our principles and use our powers as individuals and as nations.

Man set himself up as king of the earth, and has been attempting to run its affairs from the limitations of materialistic thinking; he has fallen into the chaos of his own creation in the mental and material realms. The good earth has become as an arid desert filled with the sensationalized dramatization of false values and the waste of wars. In this desert the majority of people are sleep-walking, unconscious of their own reality, accepting themselves and life in the most superficial way, enslaved by mere appearances. Their refusal to admit their own spiritual nature has not prevented their powers from being used (although alas, mainly negatively), and forces have been let loose which cannot easily be controlled.

The tide of materialism is still in flood; although it is destined to wane, there is still much teaching and preaching of false values, and much railing against the Law. (The Law of Life is Harmony, or Love.) Those representing reactionary forces would go back into the out-worn restricting cages of the Past and take all humanity with them. They see themselves, and know themselves, only in their most outer garments; the small self in the personality, in the special circumstances of their lives. To the slavery of this fancy dress carnival, so petty in comparison to their own reality, they would return, mistaking the shadow for the substance.

There are those who would go forward into new ways of living but who try to meet the crisis in the world by theoretical plans. They bewail the stupidity of present conditions but are too intellectual to be really influential in changing conditions for the better. Life can only be quickened from the heart; what is planned by the head alone is but another form, of which we already have far too many. But in spite of many limitations, the spirit of Brotherhood is becoming in-

creasingly active everywhere. Man's great work now is himself. To know ourselves and understand each other is the most important thing we can do. A new consciousness about ourselves would bring a new earth, for new *thinking* means new "*thinging*" and "former things would pass away". If we would dare to be fully alive, alert and sincere, we must know more about our spiritual anatomy, and make more of a study of relationships.

We all live in, through, and by means of, two bodies or forms; a physical body and a personality body. Yet neither of these is the real self, although both of them are important to our well-being and must be given respect, recognition, protection and nourishment. Most of the sickness and disease in the physical body comes from disorders and conflicts in the personality body. These bodies are subject to human inheritance; carrying features, traits and tendencies that are related to those in the family, race or nation into which they are born. Heredity obviously plays a very important and significant part in our lives. As yet we know so little about ourselves, especially of the real Self within, that it is hard to say how important it is and just how it operates, not only biologically, but also psychologically and spiritually.

Unseen but mighty principles and powers are in operation in and through the channels provided in these two bodies in men and women at the time a child is conceived; and we know little or nothing about them. Mankind has taken these things so much for granted without any real intelligent interest in trying to understand them, that the doors of wisdom are closed against us. In addition to the distinctions of our immediate family inheritance, in a more general way we also inherit one which is the invariable form of all humanity. There is, therefore, both a physical and a psychological, as well as a spiritual bond of Brotherhood.

We all have much in common with each other in our physical bodies. It remains a source of wonder that we never

seem to run out of patterns for faces, no matter how much the population is increased! For faces, after all, consist mainly of two eyes, two ears, a nose and a mouth, yet they are all different. This invariability of pattern with infinite variation of feature is a miracle in itself. Although we all have similar organs, muscles, tissues and systems in our bodies, yet no two people are ever exactly alike.

The body or even the skeleton of a man is recognizable as such, regardless of race or colour. Although we have failed to realize it, our personalities have a definite form which is also discernible. The psychological form (or body) of a child can be clearly seen in spite of differences of inheritance or any other circumstance. If we understand a child in any one country we know a lot about the children of all countries. The normal instincts and interests of children everywhere have a definite pattern in the design of growth.

To a lesser but still marked degree, it is possible to trace clear patterns in the psychology of men and women. So, it may be said with assurance that there is a similarity of form, with variation of feature and differences of function, in our personalities just as there is in our bodies. If this is so, before we can hope to clear the physical-material realms of disease and discord, we must acknowledge the needs of, and care for, personalities. Accidents, hurts, illness and shock are as real in the personality as in the body, so we should have first aid posts for the emotionally injured; and there should be many kinds of institutions, such as rest centres, hospitals and convalescent homes for sick and crippled personalities, where wise, compassionate and skilled treatment is given.

The similarities between these two bodies can be traced further; malnutrition is possible to both physical body and personality and is equally serious. There can be physical neglect and psychological neglect, and the latter is much more common. Mental cruelty is possible as well as physical cruelty, and both bodies react to warmth and cold; there is

dis-ease both of body and of mind. The personality needs nourishment and a balanced diet, a good circulation, assimilation, rest, exercise, and the regular elimination of waste substance, to ensure its health, just as the physical body.

Pondering on these things leads to the conclusion that the whole secret of Life may be contained in the physical design; that we are indeed made in the image of God, or of eternal good. In which case the body is more real than the personality, for the personality may be only a shadow-body, formed by the interplay of our forces throughout the ages. It may be formed mainly by our thinking, ours and our forefathers. At any rate it is obvious that the personality body comes between the real Self or spiritual inner man and the physical body. Therefore if we are wise we will see that it is kept in good health, but otherwise will not take it too seriously.

To see that personalities are respected and kept in good health is now a gigantic task, complicated by the fact that although we abuse personalities in every conceivable way, we also worship them. Most people live only in the personality or little self, and so short-circuit their spiritual powers. For, by accepting and living in this limited edition of ourselves, we impose great limitations upon our lives and fail to manifest our own reality. The whole plan of creation may well be "blue-printed" in the physical body, which is said to be made in the "image of God". We come in many differing personalities, but they are contained always in the invariable (male or female) human form. If our bodies are a replica of higher forces in the universe, all our almost infinite spiritual potentialities must have physical counterparts.

Scientists tell us that the atom is a small scale model of the universe. It is surely not unreasonable then to believe that our bodies may contain a small scale plan of creation. This would give that immense dignity to our physical nature which has been affirmed in all sacred scriptures. This great dignity of the physical body is felt innately by small children,

who are invariably delighted and impressed by the intelligence of their bodies. It would lift the physical nature of Man for ever out of the range of vulgar concepts, and put a stop to the countless methods of crucifixion of the body which are still going on. It might restore what was known as the wisdom of Solomon and release new powers and beauties in us and in the world.

Unto Us a Child is Born

To accept our physical nature as a blue-print of the whole purpose and plan of life as it was created by the Architect of the universe, is not unreasonable or too idealistic. It establishes the dignity of Man and this leads inevitably to the child. It makes the conception of a child a matter of immense social significance. The incoming real self of the child has to work in and through its two bodies, and both of these are subject to the influences of inheritance and environment. If these are unhealthy or unfavourable the body and personality may be seriously affected, and so make it impossible for the soul and spirit to find true outer expression. This is rooted in the relationships between men and women, biological sex unions, marriage and the home. Hereditary and environmental influences are focused here; here also the spiritual laws of Life, the laws of Harmony, Balance, Growth and Love, find their most vital expression.

"The soul is not born nor does it die." Somewhere in our bodies (sometimes taken to be the heart or in the navel centre), perhaps from the moment of quickening in the mother's womb, is an essence of being (essential Being) or soul, quickened by the flame of Spirit or Life. Our greatest reality and vitality is contained in these most inner and unseen parts of ourselves. Soul and spirit, or essence and quickening, blend in and through and by means of our human nature, body and personality; this is our spiritual inheritance. This heavenly (harmonious) immortal life in us

WAS before our bodily forms were made, it IS with us at all times, and SHALL BE after our forms disintegrate. Thus immortal life enters into the limitation of form and of human inheritance, into personal and mortal life. (Hence is said to be born into density, a cave, or a manger.) It comes, bringing to the realm of FORM (to our bodies and to the earth), the knowledge of its divine origin and the realization of its great destiny. The soul is as the body of spirit; it, not the personality, is therefore the true link between that which is mortal and that which is immortal in us. Its function is to bind, or re-link the physical and spiritual kingdoms. Man is indeed half human, half divine, and the task is to redeem his human half from the error of its ways and blend it consciously and gladly back with its own better half.

Our spiritual nature brings creative energy from the Kingdom of Harmony, and a knowledge of how this may be used in freedom and in joy, but in the density of the physical realm this becomes as a dim memory, or conscience. Deep in the stillness of our own centre there is a memory of that state where "harmony was the Law and LOVE the reason for being" in all in whom the soul is awake there is a great longing, and unending nostalgia for this lost Kingdom; but the work of the soul is redemption, it dare not dream in idleness. The earth is destined to be saved by the ministry of the soul whose function is to mother life, magnify all that is good in life, nourish, support and sustain the good in everything, and nothing *but* the good.

Making Straight the Ways

The soul's task of gathering up the good has been made most difficult by materialistic thinking. For ages man has, with stubborn wilfulness, dramatized his own biological and material powers of reproduction as his greatest immortality as if he created life. He has exalted personalities, families, groups and races, and worshipped material values, often

denying his own soul. This has made the path of the soul, or way of redemption, long and hard.

The quickening fire (radiant energy) of spirit can create new life in us, and therefore in the world, only by means of its own body, which is the soul. So the greatness of our spiritual inheritance cannot come to us, or be properly used by us, until we acknowledge the qualities of the soul, which include feeling and all we sometimes attribute to the heart. The soul is the mother principle of life—Mary the great Mother queen of harmony, star of guidance over the stormy seas of life. Only great souls can become the saviours of the world.

A man-made materialistic civilization denies the greatness of the soul, and so knows little beauty and is full of a stark utilitarian ugliness. Each of us is capable of the limitation of egotism without any encouragement; but now this is fostered by anti-social and spiritually unlawful arrogance of family, class, set or clique, sect or party, race or nation. Many lives from babyhood are thus confined in the equivalent of a child's play-pen surrounded by their own personal toys. The evils of the past are thus projected upon the citizens of the future while they are still in the cradle, too little and helpless to defend themselves; keeping them immature emotionally and spiritually. In this way the hope of a truly spiritual civilization (spirited way of life), or of even a sincerely democratic effort towards one, recedes into a heart-breakingly distant future.

The psychological slums into which most children are born frustrates their spiritual reality; and the strength and beauty in the souls of little children is too often lost. The great I AM of infancy, that positive affirmation of Ego, is silenced or distorted by information about what it is *Not*. The inner reality of the child is put into the swaddling clothes of its most immediate human inheritance, its most personal and little self. Children are not permitted to become sons-of-men, for they are given no concept of our common humanity.

Whether the child is imprisoned into merely being the son of John Smith, or the son of "a belted earl", it is equally inhibiting to the *essential Being* in the child. We childishy insist on believing that the "silk, satin, calico and rags" of outer pomp and outer circumstance have more dignity and beauty than the living soul. Here surely is our childhood's tale of Cinderella come to life.

The rags and tatters of arrogance, snobbery, prejudice, negative suggestion and sensationalism, never come from the soul, although we clothe our souls with them. These emanate from personalities held in bondage and therefore full of conflicts, complexes, conceits, timidities etc. The way to be "made straight" is the way of our psychologies and personalities, for in them are those principalities and their powers which exalt pomp and circumstance above the value of spiritual principles. "A man's enemies shall be those in his own household", and we must look within ourselves for the villains who are keeping life in limitation and bondage.

Whenever we want to excuse our own bad behaviour we say "human nature never changes", which is only true because we never give it much chance to change for the better. We do not even encourage a change of costume (rags to silks) in the false drama of life we so insistently present as the truth about ourselves. We say, "People should keep to their own class" or stay in the place where it has "pleased God to call them". The stage on which the drama is played is rocking with earthquake, the actors are weary and less than half awake, the properties are shabby and broken and the costumes raddled and moth-eaten, but there are still those who would go on with the show! It is true that the personality may be full of conflicts and disorders which are constantly being manufactured and fostered in order to uphold the false drama of life we have created for ourselves. This shadow-show is stoutly maintained by many of our deepest rooted and most cherished traditions.

What will happen in the world when soul-values are exalted above material values, personalities, circumstances and appearances, was prophesied in the Magnificat. Although many people piously and diligently repeat this revolutionary prophecy, they would not really care to have it come true "in their time". Let it happen to some hardier race well ahead in the future! Or as a punishment to evil-doers in other countries, but not to such good Christians as themselves. And so, they do not protect the soul-age (birth to seven) in children from the tyrant belittlement, or the dragon of snobbery, and this has ensured them peace in their time from the righteous social revolution long over-due.

In small children the soul is exposed and defenceless (as it is also in all sincere and natural people) indeed, the soul has no defences, it just is. By its very nature it is receptive, and its function is to reflect and magnify. Imagine how we cultivate these qualities in the majority of our children whose psychological diet consists mainly of negative suggestion, sensationalism, false interpretations and often bare-faced lies. Much of what is told to children about themselves and about life is untrue, often crippling their personalities and denying their spiritual right of freedom to grow. Spirit is an energy, a force, and like electricity it cannot be stored, it must be kept in motion by use. If it is denied the positive channel of growth it will take the negative one of destruction. If we fail to allow each life its full growth according to the gifts that are in it, we need not be surprised by an increase in delinquency, immorality, cruelty or conflicts, and disorders of all kinds; to rave and fume about these conditions without attempting to understand and cure the cause is worse than useless.

Much of what we say to children comes from uncritical, imitative traditional thinking, such as "you are *only* a girl"—or *only* an anything. Ideas like this, loaded with the implication of belittlement, create enormous psychological disorder in the world. Resentments, conflicts and revenges, conscious

and unconscious, follow in their wake. We are often full of such ideas; about ourselves, our race, our class, our intelligence, and many other things. We pass them on because we are too spiritually inert to think for ourselves; or because of some foolish loyalty to tradition, convention or custom, also we may have them from arrogance, using them to flatter our own vanity; or they may comfort us because of their sentimental associations. Self-comfort habits of mind are as childish and as undignified as the bodily self-comforts of thumb-sucking, masturbation, drink and drugs.

Democracy begins in infancy, and the only way we can fight for a freedom that will endure is to insist on the right of every child to have freedom to grow. This means the admission of the child's spiritual as well as human nature and the importance of the education of the heart as well as the mind; for the life more abundant needs more room than is contained in either the personality or in circumstances. The real Self of the child is always greater than either of these. Body, Mind, Soul and Spirit comprise the four-square upon which life is built. This four-square in action is represented by the "doing" of the body, the "knowing" of the mind, the "being" of the soul and the "daring" (energy) of the spirit; it is the birthright of every child.

We confirm this birthright only when we are prepared to nurture all children by an intelligent interest in their well-being as a whole. This keeps them integrated in body, mind, soul and spirit. We must not separate body from mind, or soul from mind, or spirit from body, etc., but keep them whole. Every child is in its own BEING; it must also do, and know according to its ability: and action, or the daring of the spirit, must be permitted in all parts and in the whole, for "the soul that dares is the soul that progresses". From the standpoint of spiritual growth, the worst that can happen to any life is to become static and therefore dead, and this is equally true of groups or nations.

Right from infancy the tendency has been to keep the individual on too tight a rein, often frustrating and denying normal instincts and rightful satisfactions by ignorant restrictions and pruderies. The struggle for existence, the struggle to maintain or to obtain privileges (every man for himself), brought the whole of the outer world of society more or less under the law of the jungle. The inconsistencies of these conflicting standards have had an adverse effect upon training and education, with serious social consequences. On every side children of both "privileged" and "disadvantaged" inheritance have been kept in bondage to their smallest self, and in bondage to class, caste or circumstance. They have been denied the spiritual adventure of their own full growth which is their right.

We are all the result of the past, of both our personal and social past; in many people the bondages and double-standards imposed by their past have produced personalities too full of fear or foolish inferiority, too greedy and arrogant, or just too small, to house greatness of soul. We have been brought up in a soul-less age, and can now only find room for our souls by an heroic effort of personal and social psychological slum clearance. Our lives are over-crowded with pettiness and sensationalism, or with a fussy effort to manage and control everything from the personal plane, enslaved to habit or to appearances. Many personalities are so egotistical that they contribute no soul (social) value to the needy world. This is why humility is one of the cardinal spiritual virtues . . . in personalities full of contradictions and confusions (and they are legion), it is only by hard labour that the soul can find expression.

By observing these facts and meditating on them it becomes clear that the personality is only a temporary habitation for the real Self; and in a single life, overcrowded by too much that is of no lasting value, very little that is worth while can be accomplished. ("There was no room in the inn" for

such greatness of soul.) Individuals with any genius, or those with real work on hand to do, all feel the inadequacy of the little single life. It must be necessary for the inner Being to return again and again through many personalities, and many sets of circumstances—lodging in many inns, in its long pilgrimage.

It seems more than probable that the incarnating soul, ancient and experienced, makes use of the balance of both kinds of bodies (invariable forms) with their differing functions and special qualities, to help in the task of growth and redemption. In the man the spirit is over-incarnate in the body, and this gives a more positive, objective person. In the woman the spirit is under-incarnate in the body, and this gives a more positive (colourful) personality, but a more subjective and less definite person. These, and other factors as yet unknown to us, must determine how, and under what conditions, and for what special lesson or purpose, the soul returns, bringing the radiant energy of spirit once more into a physical body or form.

The mind must also have its special function. Spiritual energy or life-force expressed through the Mind creates material and psychological forms, but cannot give them life. This is why there can be no salvation for us in theoretical plans and unbalanced intellectualism. The mind is the builder and maker of all things, and the gatherer of all information, both good and evil. Everything made or expressed in objective form or shape, not only material shapes and forms, but plans, ideas, systems and organizations, are the children of the mind; and as we think now, so do we shape the things to come. We are doing this every hour of every day by the way we are using our minds. The function of the mind is to *husband* the good, the true, and the beautiful in their helplessness. This means, to provide right forms of habitation, security and nurture for the soul, and for Life the offspring of spirit and soul. The mind is the provider and sustainer of Life and is, therefore, Life's servant and not Life's master.

The mind is as a craftsman, gathering material and building it into beautiful forms to house Life; it is not a creator in the true sense, but is as Joseph, the husband, the carpenter. The Life in us must learn mental craftsmanship according to our ability, as a necessary part of training and education. In scholarship and learning, and by the work of our hands in the building of right forms for Life, the mind "fathers" what it did not create.

Before the boy Jesus (symbolic of us all as a son-of-man) could be about His Heavenly Father's business of becoming a world builder and world saviour, (which is ultimately the true mission of every life) He had to be "subject" to His parents and work in His "father's", Joseph's carpenter shop. He had to use His hands capably, gather knowledge, and become an Initiate in the School of Wisdom. He had also to become skilled in mental craftsmanship, to be a good psychologist. So was He subject both to His Mother the Soul, and His father the Mind. Here is something much more than a hint to theologians and to statesmen; to all who are in, or aspire to, leadership and judgment of their fellow men. "The carpenter is the symbol of the Divine Artificer. That aspect of the one Life which constructs and puts together."

The mind is the link between the soul, the essence of Being, the body and the outer material world, between being and doing. The soul is ever virgin or is ever instructed from within herself, but the mind is instructed both from without and within, and must learn of the outer as well as of the inner realities. The soul is therefore dependent on the mind to help her to accomplish the task of linking the world of form with the Kingdom of the Spirit. This has been made most difficult by the damage done to the Ego in countless personalities beginning in infancy.

The Ego or I AM is in affirmation of Will, dignity, and power which belong to the Spirit (the Creator) and is known as "the spiritual inner man". It does not happily accom-

moderate itself to the limitations we impose upon it in the average life, where we keep it confined in little personalities and set circumstances. It either languishes into a mere docility or becomes violent in the squalor of our psychological slums. The ego is the backbone of our spiritual anatomy; it keeps us upright, upholding and co-ordinating the body of the personality just as the backbone does the physical body. As the ego is usually confined in an unliberated personality it becomes the victim of unsatisfied emotions, frustration of talent and conflicts of will. This produces discord and disorder in the mental realm and therefore also in the material realm. In men the tendency is to have too much personal ego, and in women the tendency is to have too little; each of these conditions produce ego-centric or self-centred (*little self-centred*) personalities.

The spiritual inner Man is affirmed in the Ego, and in the will, therefore freedom is connected with the I AM of the Self. It is necessary for the Ego to be able to express in growth, action and creation what is contained in the Self, under reasonable discipline, but otherwise to be let alone. There should be as little interference as possible with the Ego so that the powers it carries may reach every part of the spiritual anatomy. As the Ego represents the creative I AM so the soul principle is represented by ME, hence "as ye believe in God, so believe also in me".

The mind gathers information and knowledge as the soul gathers good, and its work is to build strong and beautiful forms with the knowledge it has gathered. The good gathered by the soul is built into beauty in life and into beauty and strength in relationships. Both are needed, and cannot rightly be separated one from the other, just as men and women cannot rightly be separated. Although each is dependent upon the other for its completion both soul and mind have a distinct function or purpose; but because MAN has mistaken mental craftsmanship (cleverness) for

spiritual creativeness we are in serious trouble in the world.

We are becoming smothered in forms, systems and organizations that are built without feeling, and therefore having no life must indeed disintegrate. There is a great and desperate need of a new renaissance for the world. The Madonna must be acclaimed once more, and the soul exalted as the source of inspiration and beauty, but this time with a clearer understanding of just what this mother principle of life means to each of us personally; and to the unhappy, motherless world.

Science, Religion and Life

"To know all is to forgive all"—therefore knowledge and redemption must travel together. This means science must join with religion in its true sense. Knowledge used without compassion becomes destructive, and compassion used without knowledge leads to personal and social mischief. Mental alertness and energy is needed if we are to clear the muddle and debris out of our personalities, psychologies and social systems. Without this alertness no amount of sentimental good-will can do the job. A firm hand and a cool head is needed as well as a warm, wise and compassionate heart. Wisdom and mental discrimination will be needed to sort out the tangle of emotional cause and effect. In place of punishments and revenges (always boomerangs) we need treatments and consequences applied with intelligence, wit and wisdom. The objective straight thinking usual in science must merge with the curve of deep subjective desire or interest and helpfulness, usual in religion.

In the age-old search after truth, and the freedom promised for those who find it, science takes the way of the intellect, the mind; and religion takes the way of the emotions, the heart, the soul. It is possible for both ways to be misinterpreted and misapplied, especially if they remain unbalanced. Mind, divorced from soul produces an over-rational, over-

objective, too literal drive, which results in materialistic thinking and lifeless forms. Soul divorced from mind produces an over-emotional, negatively subjective (fanatic or pseudo-positive) drive which results in psychological disorders. The net result to life of both of these unbalanced conditions is equally anti-social. They each produce conflicts of all kinds, both inner and outer. There are signs indicating that these two opposite but equally important methods are at last beginning to draw nearer to each other.

Organized religion held undisputed control of the field of research (after truth) for centuries. The only approach socially recognized was by way of emotion and belief, and independent thinkers and honest sceptics were not encouraged. (This gives the historical background for the dearth of original thinkers in the world.) It was mainly because of the industrial revolution with its inventions, conveniences and increased profits that the scientific approach to research gained in popularity. As social power comes by public opinion or social acceptance, science soon began to usurp the position formerly held by organized religion. The mind, freed at last from centuries of oppression, began to steer its own independent course, and set up its own methods of research. The law of balance operating in such a situation inevitably brought about what might have been expected, a swing to the opposite extreme, and for a time science endeavoured to confound its former gaoler by repudiating everything in religion as being primitive thinking and superstition.

Both of these extremes still have a strong hold over the minds and lives of many people. Intellectuals and scientists tend to regard all that is immaterial or emotional with great suspicion. But although they distrust emotion they cannot escape from it. They will, for instance, flame into emotional denials if the word "spirit" is mentioned. They claim they do not know what it means, although any dictionary will give them some idea of it. They are sure to recognize the

difference between a game with "spirit" and one played merely according to the rules. There are also still masses of the conforming "respectable" religionists who refuse to examine anything outside the tenets of their faith or creed. The unthinking zealot in religion who is over-emotional, and the overthinking zealot in science who fears emotion, each prescribe their own development. Their limitation creates social difficulties augmented by their unreasonable hostility toward each other.

The really sincere seekers after Truth, either by way of the soul, or by way of the mind, cannot conform to this lack of balance. They transcend orthodoxy and timid "respectability" by their own mental and emotional vigour. They undertake their own adventure and their own discipline. By deep desire, or by great intellectual effort, or by both, truth-seekers find the way of observation, concentration and meditation. This voluntarily imposed self-discipline often leads to self-realization although that may not have been the goal of the seeker. Sincere endeavour means self-forgetfulness, and many move from the small self (in the personality) to the greater self (in the individual) as a result of this.

If the ultimate truth about anything is our goal, it leads away from pre-occupation with personal trivialities and with petty personal concerns or conquests, to greater freedom inside ourselves, in spite of outer difficulties. For some the search is so ardent or so diligent that they become in themselves the way, leading and inspiring others to follow after them. This is true to some extent of all sincere seekers; of those going by way of the intellect and of those going by way of the soul. When this is so, there is a harmony of purpose in spite of differences of method. Neither then attempts to dominate the *will* of the other in any way.

Spiritual Man

By the integration of body, mind, soul and spirit, MAN, by his very nature, must go forward in growth in every aspect

of his Being. Within him is the force of Inspiration to keep him moving; and Aspiration, the quality of eternal youth, to keep him divinely discontented with less than the best he can do. By means of these, reproduction by re-becoming is possible inside the self. Life is full of opportunities for this internal creativeness. Perhaps when all hope is lost, in desperate situations or from the depth of despair, we are able to transcend human limitations by the energy and infinite possibilities of our own spirit. Instances of psychological and spiritual re-birth, resurrections from psychological and spiritual death, are not uncommon in the history of many lives and in the history of the world.

Many ancient peoples, including the Egyptians and the Druids, worshipped the sun as the father of life on this planet. They believed Light to be the most spiritual of all material things, and therefore regarded the sun as God or as representative of God. According to the Christian scriptures Light was the first creation, and the Hindu scriptures tell the same story. In them Brahma, the Creator, made Light and out of it all other forms were made. The deepest desire in the human heart, and the most ancient prayers in the world are supplications for Light, the light of knowledge, or of wisdom, of revelation, illumination and of truth. Modern science, by external investigation, now tells us that all matter is ultimately the condensation of radiant energy, or Light.

In *The Renaissance of Physics*, by Dr. Karl K. Darrow (MacMillan and Company, New York) this account is given of discoveries of the nature of Light—"Short of the contrast between life and death, no contrast in Nature can ever have seemed greater than that between matter on the one hand and light upon the other. Unlike as are the photon, which is the corpuscle of light, and the electron, which is the smallest particle of matter, either may vanish and be replaced by the other . . . matter has been augmented out of light, but even in that reaction there has not been complete creation of a

new piece of matter out of light. May we aspire to convert a corpuscle of light into a corpuscle of matter where there was none before? This is so vast an ambition that we must moderate it to the last possible degree. The rest energies of nuclei being as I have described them, we shall require a photon of more than a billion electron volts for creating a nucleus or an entire atom. Neither any apparatus of ours, nor any natural radioactive substance on earth, provides us with such photons.

Perhaps they occur among the cosmic rays, but if so, they are not at our command. But energy enough to create a single electron is contained in much more modest corpuscle of light, one possessing but half a million electron volts and photons such as these are available at will. . . . In 1932, such particles were discovered and the manner of their discovery suggested strongly that they had just been born out of light in this very way. These positive electrons were found among the cosmic rays. When we expose a plate of dense matter to the stream of photons such as these, we find electrons springing two by two from the plate, negative and positive leaping from the same point, and when we assess the kinetic energy of the members of the pair, we find that they add up to the sum which was foretold. . . . The fixity of matter itself has vanished, for we are able to convert its substance from the form of electrical particles into the form of light. No element, nor matter itself, nor light itself is permanent. All that is perpetual is something of which we are all made, incarnating itself in all of them by turn, and passing unimpaired from form to form. For this immortal substance the least inadequate name, I presume, is 'energy', but the name is of little concern. To this have we come by applying the methods of physics to the rubbing of amber and to all that followed from it; how great a way, from so humble a beginning. The stone which so many builders rejected became the corner stone of the temple; the little effect which seemed trivial to so many of the wise became the key of wisdom, and

supplied a physical meaning to two of the most ancient tenets of philosophy. . . . The belief that all things are made of a single substance is as old as thought itself, but ours is the generation which, first in history, is able to receive the unity of Nature not as a baseless dogma or a hopeless aspiration, but as a principle of science, based on proof as sharp and clear as anything which is known."

Those who must seek truth by way of the mind, and all who believe only in that which can be proved materially, will find here a definite proof that we are indeed the children of Light. This can no longer be regarded as the nebulous belief of mystics, or the mere superstition of emotionally immature people, but as a scientific fact. Even more than this; for this Light of which we, and all forms are made has as its creator "this immortal substance—the least inadequate name I presume, is energy, but the name is of little concern". This "energy" is known by many names, the one most commonly used is God.

The name of God is the nature of God, and spiritual seers tell us that there is a secret name for God with so powerful a vibration that no ordinary person, that is none who has not been prepared by training and discipline, can hear it and live. If "energy" is the nature of God this becomes understandable. We have also been told that none can flee from God even by going to "the ends of the earth" for He is everywhere. If we, and all forms are made of Light, and God created Light out of His own Being, then indeed there is no escape from God, and nowhere we can go where He is Not. Whenever or wherever Man finds energy and power in religion, or in science, to help him with his problems, he has been drawing upon this Universal Power which is in himself and in all creation.

This book has affirmed that Man is a spiritual Being with spiritual power. And in the majestic sweep of these powers there is no problem he could not solve, provided he is integrated in his own being and obedient to the spiritual laws of

Life; the laws which govern cause and effect with an absolute exactness, awe-inspiring in its justice. These laws are immutable and impartial. If we move with them we are blessed, if against them we are broken, may be not at once, or even in one lifetime, but disintegration and pain follow inevitably when we disregard spiritual laws. The laws themselves are never broken, they are the same yesterday, to-day and for ever.

Integration in our Being means that body, mind, soul and spirit, each with its own principles, powers and functions, voluntarily unite together in wholeness, as one Being. There is no disorder in wholeness, and therefore no more "sin". It is when our parts are in separation within us that conflict, shame and regret is felt. Wholeness restores our innocence and gives freedom and creative joy. In the liberated personality its double-sexed nature is conjoined in peace; and peace will come in the world when the masculine and feminine principles and powers expressed in, through, and by means of men and women are united in harmony, thus fulfilling the Law of Balance. Spiritual growth is made possible by balance which fulfills the Law of Being, and this growth in individuals and in the world will be positive, progressive, liberating and constructive if it has been governed by the Law of Life, by intelligent interest (or Love).

By our own intelligence and deep desire the way is open to us, *if we will*, to insist on knowing who we really are, and using our spiritual inheritance. We can return to our Father's house, where "there is enough and to spare" for us all. This return, to live from our own spiritual centre of true creativeness, or of our own integrated Being, is always voluntary. We are not treated as perpetual infants, we must decide for ourselves the kind of life, and the kind of world we want.

All about us is chaos and destruction in the mental and material realms. There is great sickness, disease, pain, conflict, mutilation and death in the mind and body of Mankind, and, therefore, in the world. We can meet these prob-

lems best when we learn to know ourselves and understand each other. So the only cure now possible is by mental, emotional and physical hard labour, by both inner and outer *work*. This calls for a willingness to face new ways of thinking and new adventures with the disciplines and austerities these involve. By the degree of devotion and service brought to this adventure so will the proportion of our satisfaction be also. This calls for a race of spiritual pioneers.

These will be the most vital (spirited) people among all the peoples of the earth, who will lead the way by a new consciousness, into another golden age. They will include both men and women, youths and maidens, coming from every walk of life, representing every kind of gift or talent, every kind of work, craft and profession. These people who have "come to themselves" will bring the gifts from their own life centre, to the life centre of the world, with the purpose of making life worth living for all mankind. This host of radiant beings (alert and alive within—nothing to do with outer appearances) are even now gathering in consciousness and in purposeful intention among all the peoples of the earth.

When their influence (essence) merges and spreads and becomes strong enough to rule the earth, be that time soon or a thousand years hence, the lion will lie down with the lamb. The lion is the Ego, the Self, with all the pride of its God-like powers. And the Lamb, which in this rebel planes "was slain from the foundation of the world", is the Innocent Intention which surrenders these powers voluntarily back to their Source, and uses them *only* for the good of all mankind and in the service of Life.

"Man's great work is himself. His place of operation is wherever he finds himself, and his tools are the means at hand. . . . Every experience is a stepping stone towards completion. The keynote of constructive living is Balance."

